THE THEATRE OF THE WORLD: OR, A PROSPECT Of Humane MISERY.

Wherein is set forth an ample Discourse of those numerous and unavoidable Calamities which are the inseparable Attendants of Mankind, from the Cradle to the Tomb.

Composed first in *Latin* by *Peter Boaistuau*, a *Britain* by Birth, and afterwards done into *French* by himself. Whereunto is added a brief Discourse of the Dignity and Excellency of Man.

Translated into *English* by *G. R.*

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To the Right Worſhipful Sir Winſton Churchill, *Knight, one of the Officers of his Majeſties Board of Green-Cloth.*

SIR,

FOR Men to be robb'd of their Goods when they are aſleep, and Authors of their Works when they are dead, are things ſo common in this pilfering Age, that indeed they are not to be admired at. But to demonſtrate to the World how far I am from being guilty of any ſuch Action;

I here present you with the rude Translation of an Ancient Book, which it was my Fortune to meet with in my Travels, and having diverted my self in reading of it in the *French* Tongue, and perceiving many things in it which did oblige my fancy, I did heartily wish that it had been taught to speak the *English* Language; but not finding it according to my desire, I attempted the Task my self, and by the Divine Assistance, have (though imperfectly) accomplished it; and being earnestly importuned by several of my

Friends to exhibit it to public view, I have presumed to introduce it into the World under the Covert of your Honourable Name, beseeching you, that if you shall find any thing in it which may answer the Request of my Friends, you will vouchsafe it your Patronage, and then I dare confidently assure my self, that it will be able to withstand all those Blasts of Envy and Detraction which may be designed either against the thing done, or the doer of it.

I must confess there is a sort of people in the World

of so carping and malignant a temper, that it would be lost labour to endeavour their satisfaction: And, in truth, Experience abundantly testifies, That it is far more facile to stem a troubled Ocean, than to gratifie those Men, who customarily decry whatsoever does not agree with their phantastick humours. But as it was not any vain Ostentation or Opinion of my own Ability, which encouraged me to the performance of this work, but meerly the employing of some vacant hours, which would otherwise have been misspent in idleness, so I

dare

dare be bold to aver, That your benign protection will not only render it acceptable to all sober persons, but will also (though not for its own worth, yet out of an awful regard to the Merit of its Patron) silence the Tongues of the most Malicious Censurers.

Sir, You may please to remember that you did me the Honour to present me with a piece of your own Composition; I mean, that elaborate and excellent Book *Divi Britannici*. And give me leave to say, That my grateful resentment of that noble Fa-

vour, was one main incentive which induced me to lay at your Feet this little Off-spring of my Labours. And therefore I again most submissively intreat you to afford it a favourable reception, and to forgive the presumption of him whose Ambition aspires to no greater a height, than to subscribe himself (though at that distance which becomes him)

SIR,

Your most humble and

most obedient Servant.

Giles Rose.

TO THE
Christian, and Charitable
READER.

I being my fortune to meet with this little Book in my Travel, and having read it strictly over, and taken it down from its first Original to our times, as the Author had done from his quoting of divers Passages, and deliberately considered and compared all those times together; and finding the World to be still like a Wolf, which the older it grows the worser it is, by the many Debauches and vicious Lives of many in these latter and worst of days, as if there was no God to reward the

good, nor Hell wherein to punish the wicked; but arriving on in a full Career as though they would ride Post to damnation, hath (as I suppose) incited the Author of this small Treatise, to give not only the Opinion of the ancient Philosophers concerning the Miseries of Man, but also excited him to set down the Causes why these Miseries were incumbent upon Man, namely, for Sin. These considerations have made me many a time to wish, that it had been to have been found in English; but not finding it to speak any other Language but Latin and French, I was very willing to try my own weak Endeavour to make it speak some bad English, as to my self, but scarcely to be read by others; and therefore I have only intended it for my own private use, not daring to make any Present of it to any Man, for many Reasons: And first, it is a Treatise which would be

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above all others very unwelcome, for it treats wholly of Misery, which is in these our days contrary to the humours of most Men, because generally all Men love ease and pleasure: And in the next place it is old, and therefore not to be brought into Publick, for as much as most Men are affected with Novelties: And in the next place, knowing my own inabilities, (as being no Scholar) to make it speak in English the true sense and meaning of the Author, who calls it a Theatre of the World wherein every one is concerned, because all have their Parts to Act upon it, but every one in his own Sphere; so that my Part being but small, it will scarcely be looked on, where it would only be like a small Light to a greater one; or as a Fool to be laughed at, to undertake a Task so hard, as to bring an old thing to light, which hath long ago passed through the

Hands

Hands of those that have been much wiser than my self, and more expert in the French Tongue: Wherefore I shall forbear to put my self in Publick view upon this Theatre, except it be in the obscure Calling of it, wherein I have always been occupied, ever since I made my first entry; And so contented my self, only praying that the great Monitor would be pleased to direct all my Actions, with all others who have a Part to Act on this Theatre, that I and they may make an happy Exit, which as the conclusion of the Work, as well as the Book: For the last Part of it is, The Excellency and Dignity of Man; for this Crowns the Work, if the last Exit from this Theatre make an happy Entry into the next. And having said so much of this my poor undertaking, I hope I need not alledge, much more to convince the World, that it was not out of any vain Glory, or Ostentation, or to

speak

speak my own praises; for I do assure, it was not designed for any such end, but merely to keep some spare hours from being employed in Idleness, or (what might be worse) in the works of the Devil; for it is an ancient Saying here in England, that, Of Idleness comes no Goodness. And an Eminent Divine hath more clearly demonstrated, that there is none so dangerous as an idle Person, who sits (like Solomons Sluggard) folding his Arms, and saying, What shall I do. The Devil (who wants none but such Instruments to be his Agents) cuts him out Work enough, and no sooner says, Do this, but the idle Person is ready to obey his Command. These having been the Reasons that encouraged me to the undertaking of this Work (which I thank God, I have now brought to Perfection) not having added any thing of my own, for the Reasons above mentioned; nor have I (as I think)

think) omitted anything that could be inserted: But if any thing be ill done, I beseech the charitable Reader to impute it to my ignorance (I being no Scholar) or either in misplacing of words, or in not giving the true meaning of them, which one that had been more Learned would certainly have done. But there are Verities enough in the Book according to what it treats of, viz. Miseries of all sorts, which I fear many will not love to hear of; but if we had not some miseries, Pleasure would not be valued at its own worth; for Contraries are best known by Contraries. Wherefore if there be any thing in this small Treatise, whereby any Man may be profited by it, I shall covet none of the Praises for it: Let Cæsar have his due: first let God, and then the Author be thanked, and my Ambition hath all it aimed at.

Farewel.

To the Right Reverend, and most Excellent Lord, JAMES BETOUN, *Arch-Bishop of* Glasco, PETER BOYATUA *wisheth all health and perpetual obedience.*

My Lord,

SOME of the ancient Philosophers have framed many grievous Complaints against the Ingratitude and Ignorance of Man, because he ne-

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ver descends so low as into himself, and there to take his own proper Nature into consideration, notwithstanding that his Industry and Prudence is so great, that it penetrates it self into all things else whatsoever; insomuch that neither the weight, nor solidness of the Earth; the violence and depth of the Sea, no amplitude nor breadth of the Air, no burning heat and distance of the Sun, no course nor revolutions of the Heavens, or any thing else, can hinder or restrain the celerity of his Spirits from searching and prying into the very Essence and Secrets of Nature, with the resort and result of all that is contained in the Universe, no fury of any Animal can put him in doubt of becoming their Master; and only he himself stands without fear, and hath by his diligence and liveliness discovered the Properties

parties both of Herbs and Plants, the Vertues and Secrets of Stones, with the calcining of Metals; yet for all this he is so much masqued and disguised that he doth not know himself: and this is he that is the Herauld, or Oracle, of all things that is contained and had in propriety in this World; yet is he blind and dumb in his own proper Affairs: He vaunts and discourses of all the Elements; he reforms, ordains, compasses, and sets Bounds and Ballances to whatsoever he pleases under the Concavity of the Heavens; and yet he is in a confusion, and unreconciled in himself: For which cause (My Lord) I have erected him this *Theatre*, where he may contemplate and advise with himself without drawing out of himself, his own Infirmities, and all that is worthy of dispraise and blame; to the end that he

may make an Anatomy whereon he may take a perfect view of all the parts of his Life, and thereby be moved to detest his own Villanies. And if we will be but equal Judges of our Humane Actions, What is this World but a Theatre? whereon some Act the Parts of the Mechanicks, and those of a low and base condition; whilst others Act the Parts of Kings, Dukes, and other Constitutes of Dignity and Honour, on whom they always impose their Masque, till Death comes and puts an end to all this painful Tragedy; and then they shall all know themselves to be but Men, for then the Lord from Heaven shall laugh at their vain Enterprises, as *David* witnesseth; but with such an insupportable Laughter, that he will make us shrink and quake for fear, and the whole Earth to Tremble: wherefore

I think Man hath a Subject ample enough to treat of, and to exercise himself upon, if he would but contemplate upon it with a good Eye, as well upon the Structure of the Body Humane, as of an infinite of Calamities and Miseries which Man is encompassed and wrapped in from his Birth to his Tomb; and then advising with himself how pitifully he is Metamorphosed from the most excellent Degree of Honour, from which he is fallen and degenerated by his Forfeiture; for which cause he is constrained to contemplate with regret and sighings after Heaven, as the place of his Original and Birth: which is, in short all (My Lord) that I can offer or dedicate at the present to your Lordship, although I must confess as a truth, that if any one will but take notice of the consummations, of the Integrities and

vertues of your Life, with your fancety of Living, he shall be able to know all Discipline, as well Divine as Humane, in all the vigorous Assaults of Fortune to which you have been advanced and adopted, as well for the Merits of your Republique of *Scotland* as of *France*; the remembrance of which is so great, that it hath already penetrated through all *Europe*: Wherefore it would be a great deal more decent to honour you with a *Theatre* of Honour and Triumph, enriched with Crowns and other Ornaments, with which the ancient *Romans* were accustomed to celebrate and eternize the Memory of such who had done good Service to their Party, than to present you with a *Theatre* of Misery, such as this of mine which is here presented unto you, desiring only your acceptance of it, and you

may

may in a short time (if God give leave) expect another Piece better wrought and pollished, set forth under the Shadow of your Divine Virtues and Protection, in another Language.

ERRATA.

As there is no Man so infallible but he may commit a mistake, so there is no Book without its errours; and therefore the Courteous Reader is desired to take notice of the following Scapes of the Transcriber, and the Press; and (if he please) to amend them with his Pen in the perusal, &c.

PAge 7. line 3. for *mom*, read *nome*. p. 10. l. 10. r. *in*. p. 27. l. 12. f. *Taliere*, r. *Latere*. p. 27. l. 21. f. *Altires*. r. *Alites*. p. 28. l. 7. in the Margin, r. *Ninth Book*. p. 28. l. 17. f. *Clary*. r. *Esclarie*. p. 32. l. 15. f. *Flea*, r. *Pea*.. p. 42. l. 17. f. *Oxe*, r. *Axe*. p. 54. l. 4. r. *Oeconomy*. p. 62. l. 13. r. *Might*. p. 73. l. 22. f. *Misery*, r. *Mercy*. p. 74. l. 12. f. *Master*, r. *Mother*. p. 79. l. 13. r. *Syracuse*. p. 84. l. 22. f. *ways*, r. *Weeds*. p. 87. l. 3. f. *manegent*, r. *management*. p. 93. l. 3. r. *Aurelius*. p. 93. l. 14. f. *for him*. r. *Fortune*. p. 94. l. 2, 3. r. *divide by the lesser*. p. 95. l. 9. f. *watterly*, r. *watery*. p. 95. l. 12. r. *Anacharsis*. p. 97. l. 20. f. *Souldies*, r. *Souldiers*. p. 259 l. 9. r. *pensively*. p. 167. l. 25. r. *Tom he wished his Wife had never had Child*. p. 173. l. 26. r. *Aurelius*. p. 177. l. 6. f. *Beauty*, r. *Booty*. p. 196. l. 7. f. *unvisited*, r. *unvisited*. p. 196. l. 16. f. *heavy*, r. *Hay*. p. 219. l. 25. f. *Mire Varron*, r *Marcus Varro*. p. 222. l. 21. f. *we*, r. *he*. p. 234. l. 27. f. *Souls*, r. *Fowls*. p. 236. l. 3. f. *Infamy*, r. *Infancy*. p. 249. l. 14. f. *in*, r. *to*. p. 261. l. 10. f. *rising*. r. *kissing*. p. 269. l. 10. f. *Translations*, r. *Transactions*. p. 273. l. 25. f. *Prudence*, r. *Providence*. p. 288. in the Margin, f. *Prayers*, r. *praise*. p. 293. l. 27. f. *above*. r. *about*. p. 298. l. 27. f. *Gall*. r. *Caul*. p. 325. l. 3. f. *Crasius*, r. *Crassus*. p. 327. l. 4. f. *Marcus*, r. *Marcius*.

THE AUTHOR'S PREFACE TO THE READER.

To the Courteous and Kind Reader, *Peter Boyatus* wisheth all health.

KIND and friendly Reader, suddenly after I had made thee a Proffer and a Traduction of the History of Chelidonus,

donus, and some other rare Treatise of my own Invention; and having been informed by very good Testimony, with what Act of Bounty and Respect thou didst receive them, and being now desirous to gratifie thee in something of a greater value, and being pricked on by what Needle of Virtues I know not, to fly a little higher pitch, and to put thee out some work of greater weight and labour; and so after an infinite of divers designs, nothing was presented to me more worthy or better, as I thought, for a Christian Commonwealth, than the chiefest of the Works of St. Augustine in his City of God, where he hath entered into so fierce a Combat against the Heathen, that he hath vanquished and overcome them in their own Weapons; by which reason I was emboldened to take this Bundle upon my feeble Shoulders, hope-

The Author translated St. Augustine's City of God into French.

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ing by the Grace of God to produce and bring forth something to light in our vulgar Tongue, which may serve with some ease as a Buckler against the Incursions of an infinite of Sects, which are at this time creeping and sneaking up and down: And now at the present, I shall only leave the Reader to judge how many Authors I must have read and picked, both of Greek and Latin, before I could bring and conduct this my desired Enterprise to its desired Effects, the reading of which hath not been idle or frivolous; for besides that they have greatly eased and enlightned me in the Conception of many of my Authors, which were so obscure and intricate of themselves, that I have not as yet found or taken out any other profit from them in particular; for of all their Works and Theatres, I have built and made this my Theatre of the World, which I here present unto thee, assuring thee (to the end I may not de-

fraud any one of his glory) that I have not pardoned any one Author, either Sacred or Prophane, of Greek, Latin, or of our vulgar Tongue, whereout I have not taken something or other of their Writings and Sentences, for the better adorning and setting out of this my Work, in its full Lustre and Decoration; insomuch, that if thou wilt impose upon any one of these the name of absurdity, or an Awakener of Authority, thou wouldest not do him any injury in this: Wherefore I have the boldlier undertaken these Matters in hand, which are almost Satyrical and Anatomies of all Vices; wherefore I have the willinglier and with greater freedom treated of them, with the grave Sentences of others, as well as by the Examples of our own times, rather than by any other Lessons or Styles; but of all the rest, I am assured that there is something of delicateness in this Work, which is worthy to be praised; but amongst these Roses there are many things which are too sower, severe, and bitter; but where such Herses as these are to be ranged and ranked together, that fear the Currycomb, and are so tickliſh in their affections, that they would wil-

willingly have the liberty of doing evil themselves, and all others to be forbidden to reprehend them, or speak against them. But I would invite such, before they go any further, to look back a little, and see with what Austerity and Rigour the ancient Ecclesiastical Persons were wont to reprehend the Vices that were reigning in their times, as namely, St. Ambrose, St. Jerome, St. Chrysostome, St. Augustine, Origen, Tertullian, Eusebius, and Lactantius; and with them, with what boldness did St. Bernard write to Pope Eugenius, and with what fury did he raise up himself against the naughty Bishops, in his Sermon that he Preached before the Senate and Assembly of Pastors, and in his 33. Sermon that he Preached upon the Canticles, where he puts the Faggot so far into the burning heat of their Vices, that he complains of their Pomp and delicious Superfluities, whilst the poor Sheep and Church of Jesus Christ lie at the same time almost deserted. What Thorns would this have been, if they had seen when St. Peter gave the Malediction upon Ananias and Saphira, who tempted the Spirit of the Lord, and

died immediately with fear and anguish: Or what would be their advisings, as St. Paul speaks to the High Priest, Sepulchre, and a white Wall. Or St. John to the Sinners, calling them a Generation of Vipers? Or who considering what a Greek, *speaking to the* Candians, *calls them cruel Beasts, abominable Lyars, proud Affronters, and slow Bellies: Or who considering in like manner what Propositions were made to the* Babylonians *by* Elijah *and* Isaiah, *what hard and piercing threats did they use, yet they were two Prophets, both grave yet severe. But what occasion would the Doctors, Philosophers, and ancient Prophets and Apostles have to set themselves in Battel array, if they had but met with such a Generation as ours is, so much corrupted and depraved as ours is, and infected with all sorts of Vices and Abominations; that it looks as if it were the Retreat and Sink where all Corruptions and Vices of other Generations were come to empty themselves: But for my own part, I shall not here undertake the Office of a Censurer, or Reformer of Vices, I knowing Man only like others;*

Vices, and not of their Persons: not contenting my self to discourse the abuses of the World, only to the intent that the small and simple ones may blush for shame in looking on them, but at the very same time I would shew the very Use and Remedy of such things; and so likewise those that cannot support a Liberty of handling the Scriptures, may so well learn as to become so good as to be Reformers and Conducters of themselves in all the States of their Lives, that they do not become the Begetters of Scandals to others, to the deforming of themselves. Wherefore let us stay till the Season be come, that we shall be in this World as in a Camp of Liberty, where we cannot so well mask and disguise our Vices, but that they will break forth either in their Smack or Odour: Wherefore I pray thee, Courteous Reader, to receive this small Treatise, which I present thee with, to let

that know that I am not willing to let slip any one hour of my Life, which should not bring in some profit to the Christian Commonwealth, &c.

THE Theatre of the World; OR, A Prospect of Humane Misery.

BOOK I.

MAny of the Ancient and Heathen Philosophers, both *Greek* and *Latine*, after having diligently contemplated all manner of Creatures, and curiously inquired into their manner of living, and compared their natural lives with ours, they have all concluded, that amongst all these many Creatures that do live and move upon the Earth, there is none so miserable as Man.

Others being more severe in their cruel censures upon the work of Na-

ture, have been so bold as to blaspheme against her, calling her a cruel Step-mother and Murderess, instead of acknowledging her for a gracious Mother.

Others have all their life long bewailed the calamities that attend Mankind, accompanying their Meats and Repose with tears; as did *Heraclitus*, who was perswaded that all those who could truly contemplate of all that was under the Concavities of the Heavens above, should find it nothing but a real Theatre of Misery, worthy of a continual complaint, and a perpetual compassion, ever to be pitied by all men.

Others there were who have dissembled their grief with laughter; as *Democritus* did when he saw men pursue all the Vices that are reigning and raging now a-days upon the Earth; but if he were now alive to, see the disorders and confusions wherein our Christian World lieth, he would have a just cause to heighten and redouble his laughter upon us, and to mock at us with an open throat.

There hath been another kind also of Philosophers, but of a more differ-

rent

rent and strange nature, who are not only content to murmur against Nature, and complain of her effects, but by a particular hatred and animosity have set themselves against Man, their Fellow-Creature, as if Nature had made and constituted Man only as a Mark or Butt against which she might shoot out all her Arrows of rage and fury, even bitter words and malediction, all that malice could invent; amongst which was one *Tymon*, an *Athenian* Philosopher, a most exact Patriarch of his Sect, who declared himself an open and Capital Enemy to Mankind, and testified the same in the presence of every one, and in all places where he came confirmed it in effect, by refusing to converse, or have any communication amongst men, but went and dwelt all his life-time with the brute Beasts in the Desarts, for fear of being seen or visited by any: And having thus estranged himself from the society of men, he also refused all manner of communication and speech with any, except it were sometimes with *Alcibiades*, a valiant Captain of *Athens*; but not for any love he bare to him, nor affe-

ction to any man else, but that he hoped that this *Alcibiades* would prove a Scourge and Plague to men, and especially to his Neighbours the *Athenians*, because, as he said, they were to suffer so much mischief for him, and by him: Neither did it suffice him to have men in so much hatred and detestation, but as much as in him lay to avoid their company, as if they were some wild and furious Beasts; and not only so, but in going from them, he sought all means that might destroy them, inventing all manner of mischiefs for the total destroying of Mankind off the face of the Earth: And for that purpose he caused several Gallows and Gibbets to be made and set up in his Garden, that all possessed with despair and weariness of living, they might come to his Garden and hang themselves; till at last having occasion to accommodate his retirement some years afterwards, and wanting some convenient and dry Timber, he was constrained to pull them down for the conveniences of his building; but before he doth so, he hasteneth with all possible expedition to *Athens*, which he

he did without any further deliberation, to proclaim his Charity to the people, where with pitiful and lamentable complaints, Herauld-wise, he assembles the people together, who hearing the voice of this prodigious Monster, and knowing of a great while his accustom'd humour, ran to him with the greatest eagerness imaginable, as if there had been some new thing or Miracle befallen them; but when they came, they found only this hideous and barbarous Monster, with as hideous and harsh voice, crying to the people, who thronged and crouded together; and having thus assembled a very great multitude to him, he began with this manner to cry, with his hands up, and his arms extended abroad; *O ye Citizens of Athens, hearken unto me, if there be any of you who have out of a pure devotion a desire to come and hang your selves upon my Gibbats which I have made, let them haste quickly, and make no delays, for I am necessitated to cut them down sore against my will and inclinations, for some certain uses which I have for them; for there is some extraordinary occasion befallen me,*

that I cannot let them stand any longer. And having in such like terms as these expressed his great Charity to the people, he returned to his House in the Desart without any more noise, where he spent all his days, without varying at all from his first Principles, or changing his Opinions, and ceased not to Philosophize and ruminate upon Humane Miseries all his life-time, till the Agonies of Death seized upon him; and then detesting our Humanity to his very last gasp, ordained expresly, that his Body should not be put into the ground, the common Element, and last retreat of all men, for fear that men should see his Bones and Ashes by using their sight; wherefore he gave a strict charge to be buried in the very brink of the Sea, that by the fury and repercussion of its Waves and Billows, all Creatures might be hinder'd from their approach to him, or the place of this his Interment, and caused this Epitaph, recited by *Plutarch*, to be ingraven on his Tomb-stone.

Apres ma miserable vie,
Je suis interre soubz ceste onde;
De sçavoir mon nom n'ayez envie,
O Lecteur que Dieu te confonde.

After my miserable life ended,
In this Sand I lye buried;
To know my name forbear, lest when
'tis found,
The Gods themselves should, Reader,
thee confound.

And now behold this poor Philosopher, after he had so long plunged himself into the study and contemplation of humane misery, vehemently desired not to have been at all, rather than to have been what he was; and rather that he had been a brute Beast, or irrational Creature, than a Man, out of the excessive apprehension he had of the vices that attend Mankind. But let us leave the Philosopher *Tymon*, making his complaints, and injoying his humour; and let us hearken a little to the just Sentiments of that great, and no less Philosopher than Emperour, *Marcus Aurelius*, who, profoundly

weighing and considering the frailties and miseries, with which we are encompassed and besieged continually, said, that the Battels of this World are so perillous in their events and issues, That I do assure, continues he, that if it were but possible that some ancient Man of our Fathers should come from the dead, and make me, in an ample discourse, a true and faithful relation of all the passages of his life, since the hour he came from his Mothers Womb, to the last gasp of his life; and that the Body should recount, in a continued series of discourse, all the pains and agonies which it had suffered; and that the Heart should discover all the miscarriages and assaults of Fortune, from first to last, all humane Flesh would be astonished at the Body that had suffered so much, and at the heart that had so long dissembled it self in those which I have experienced and made tryal of in my self, saith this great and most worthy Emperour, and shall as freely and liberally confess it to others; though it may be in so doing, it may turn to my disgrace and infamy; but perhaps to the profit, and advantage of

future

future Ages. I have lived fifty years, and proved all the vices of life, to see if humane malice could, or would be satisfied in any one thing; but I find in this, as in all other things that I have seen, that the more I strive to satisfie and please my self, the more I am unsatisfied; as thus, the more I eat the more I hunger, the more I drink the more I thirst, the more I sleep the more I am desirous of sleeping, the more I repose the more I am weary, the more I have the more I covet, the more I seek the less I find; so that in like manner I could never truly say that I ever had any thing in my possession, without some trouble or some dissatisfaction with it; for presently some murmurings or repinings did immediately ensue all those supposed happinesses, as hating of others, coveting of more, repining at others for having so much; or something or other did still attend me to my dissatisfaction in all my supposed injoyments. This is that which S. *John Chrysostom* had most in admiration, after he had deplored, with great compassion, the calamities of poor miserable Mankind,

kind, and the dark obscurities which he is incompassed about withall, when he cryes out and says, I would only desire a Scaffold so amply made that one might from thence see all the Men in the World, and to have such a Voice as I might be heard to all the ends of the Earth by all Mankind; to the end that I might reason the case with them, as King *David* did another case, when he cryes out, O

Psal. 4. *ye Sons of Men, how long will ye love vanity, how long will ye harden your hearts to go on in pursuit of false and killing pleasures:* For if we could but in our own judgments consider the state of the World as it is at this day, full of all Evils and Cozenages, Frauds, Adulteries, Blasphemies, Incests, Wars, Effusions of Blood, and all other wickedness; as Rapes, Violence, Ambition, Avarice, Hatred, Rancour and Revenge, with the which the Earth is made almost drunken, we might justly say we are come very nigh the Days and Seasons spoken of by the Prophet *Isaiah*, where he

Isa. 59. says, *Your sins, and your iniquities have separated betwixt you*

and your God, and your sins have hid his face from you that he will not see nor regard you; for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lyes, and your tongues have muttered perverseness; none calleth for Justice, nor any one pleadeth for truth, they trust in vanity and speak lyes, they conceive mischief and bring forth iniquity, they hatch the Cockatrice Eggs, and weave the Spiders-webb; he that eateth of the Eggs dyeth, and that which is crushed breaketh out into a Viper, their webb shall not become Garments, neither shall they cover themselves with their works, their works are the works of iniquity, and the acts of violence are in their hands, their feet run to evil and they make haste to shed innocent blood, their thoughts are thoughts of iniquity, and destruction is in their paths; for our transgressions are multiplyed before thee, and our sins testifie against us; Judgment turneth away backward, and Justice standeth afar off; Truth is fallen in the Streets, and Equity cannot enter. S. Bernard makes the like lamentation upon the miseries of their lives, teaching Man to acknowledge his own infirmities and weakness, without drawing

ing

ing him from himself, to the end th
by the contemplation of himself
might be moved to detest his form
vileness, when he cryes out, *O M*
who art blind and naked, composed of h
man flesh and a reasonable soul, remem
ber and think upon thy miserable con
tion, wherefore forgetest thou and reme
brest not thy self, and that which so near
concerns thee, wherefore dost thou, Fo
living like, dote upon the things external
adore the vanity of the Earth, and
plunge thy self into the curious studies a
delights of the World, and dost not con
der that the nearer thou approachest th
the further thou goest from God; for t
more thou thinkest to gain without, the m
than losest within thy self, and that wh
is most precious, thy Soul; the more c
rious thou art of temporal things, the l
thou hast of spiritual things; thou ord
est so much good in all other things, t
thou contemnest thy self, for there is
any one Animal in which thou art not
some doubt of, insomuch that thou liv
without freedom in thy self, thou watch
every where, yet asleep in thy own affair
The desire of base and Earthly things ha
so much in thy heart, that the Heaven

wholly extinct and neglected in thee;
much that the nearer thou approaches
thy End, the further thou goest from
Salvation; thou takest so much pains
adorn and nourish this body of thine,
ch is nothing else but a Vessel of Dung,
a Sepulchre of Worms, and leavest thy
l neglected, and famished, which is the
y Image of God. And these are the
mplaints which this Holy Man
de in the Desart against the Ingrati-
e of this wicked World; all which
ngs being as well considered by us,
y him, and others, tend to no o-
r end, than to stir up Man to the
nsideration and knowledge of him-
, and to shew how vile a Creature
, to the end he may consider, and
taught to know, that he is every day
the Hand of God, like Clay, or an
rthen Vessel in the hand of the Pot-
, which he may make, unmake, form,
ak, repair, and destroy, even as it
easeth him, without any injury or su-
ion of injustice; for what thing
is this but Man, who is a Resem-
nce or Statue in this World, which
a very Shop or Ware-house full of
e Works of God, which you need

but

but pulls from you, and they will f
down and bruise, and break of the
selves, of their own accord; so th
what misery soever we are capable
suffering, we do not acknowledge i
nor humble our selves under the C
stisement of our God.

But having considered the Human
State of the World Universally,
find it but requisite to make a mo
ample Discourse upon this matter, a
contemplate upon Man a little neare
hand, to the end that he may
brought to humble himself under t
mighty Hand of God: And becau
amongst all the *Ethnicks* in the Worl
I find *Pliny* the most worthy to be a
counted a Philosopher, as to this bu
ness we have in hand, because he is
Witness against us in our Christi
Consciences, to our shame and in
my; therefore let us receive instruc
ons from this Pagan, who being wi
out Faith, or God in the World,
without any light of the Gospel, h
only the Light of Nature, says, Co
der; consider a little (says he) ho
Man is forced to cover his flesh by t
expence of other Creatures, the wh

by the liberality of Nature they bring with them from the Belly of their Dams; as some Feathers, some Hair, others Leather, some Shells, and others a Fleece, and some with Scales; and the same grace and favour is allowed to Trees and Plants (who produce of themselves) a Rind or Bark, which serves them as a Garment to fence them against the injury of the Cold, and violence of the Heat; and to shew more clearly in what, and how contemptuously she hath brought forth Man; for she has produced Man not only naked upon the Earth, almost in disdain, like an abortive Fruit, for in the day of his birth his tears are assigned him for an heritage, which are like the Fore-runners and sad Presages of his future calamities and miseries; and now behold all the chiefest works of Nature, and for which all other things were created only to serve him, who is so unable to help himself, that if he were but left and abandoned of succour from others, he were liable to be devoured by other Creatures; and do but see him, when he is first born from his Mother, he is bound in Swadling-

ling-Bands, and laid upon the Earth helpleſs, and unmoveable as a Log; and yet this is he who is born alone to Pride, and yet he begins his own life with pain: And now let us ſee when he will begin to walk, and have the uſe of his Tongue; and when he can walk and go, let us ſee how many diſtempers he is ſubject to, and how many caſualties attend him in the mean time. All other Creatures have a natural knowledge to help themſelves, the one by feeding, another by ſucking of the Dam, others by force; every one has his proper help, but Man of his own proper nature knows nothing before he be taught (but to weep) for he alone amongſt all the Animals is ſubject to pain, pleaſure, paſſion, ambition, and avarice; he has an appetite to diſſemble in this life alone, and to ſuperſtition, and many ſuch like things; and not only ſo, but he alone has thoughts and cares of what ſhall come after him; and in ſhort, he is ſubject to wrath and enmity, contrary to all other Creatures, for they all live in peace and amity one with another, eſpecially thoſe of their own kind and

sort, but Man only is an Enemy to Man. Again, for our better inspection into the works of Nature, if we could but consider it; Nature we find has out of special favour found out ways and means to gratifie all manner of Animals, according to their degrees and qualities, without providing them with Houses and Habitations very proper to secure them from the inclemency of the weather, or malignity of the season; as the Foxes, and other great Creatures, they have their Caves and Holes for their Dens; and for smaller Creatures, they have likewise a conveniency provided for them too; as the Snails and Tortoises have also a House which they can with ease carry about with them, so commodiously they are fitted to them; and is not the same with Trees, and Plants, and all living Creatures? have not the Trees Bark and Rinds to preserve them against the violency of Winds and Cold, and for the preservation of their Fruits and Seeds, for the production of their own likeness and kind again and is it not the same with Birds and Beasts? are not these all armed

and fenced against all inconveniences, with such guards as Nature hath given them for the preservation of their own kinds; for man has not any thing but what he must search after, and labour hard for, and get it according to his first institution, after the Fall, by the sweat of his face, with an insupportable labour? And now, if we will but consider likewise the healthfulness and validity of these Animals, and compare their state and condition with our own, we shall find that they have a marvellous advantage over us; for by Nature we have a Complexion very fickle and infirm, subject to all sorts of distempers and maladies, insomuch that we shall have much to do that we are out of all pain, and perfectly in health, and at ease; some men have great appetites, and insatiable in eating, so that they are always cool after new Meats and Drinks, insatiably longing after them; and when he has found what he so eagerly pursued, he cannot contain himself in the least, but is subject to take more than is convenient for him, although it tends so much to his own hurt, for it brings after

ter it Rheums, Catarrhs, Distempers, and sometimes Death it self; so much is Man worse than a Beast; when he has found out that which Nature has provided for him, eats, and is content, without once disguising of himself to please his appetite; besides, Nature has given them such an orderly Complexion and Constitution, that they never take any thing more than is requisite and necessary for their nourishment, either in eating or drinking; but for man, although he have all the Fruits of the Earth, of the Trees, of Herbs, Juice and Roots, Fishes of the Sea, and Fowls of the Air, it will not suffice him, nor is it capable of satisfying of his greedy desires, for he is not content with what Nature can afford him, without taking it to excess, and disguising himself, for oftentimes he overwhelms and destroys the substance in the accident, and nature in art, and oftentimes himself too by destroying of it; so that by this means Nature is molested, and in a manner forced to take more than is necessary; and then when Nature is so much over-charged, and the Stomach over-

filled, all the senses are confused and troubled, insomuch that scarcely any one is capable of doing its Office as it ought; so that I am ashamed to think, that I am in a manner constrained or compelled to say, that the frenzy of this madness reigns amongst us Christians so much now a-days, that it is the cause why so many are not ashamed to give over their Bodies to all uncleanness, and their Members to all lewdness and wickedness, working all abominable and execrable Villanies imaginable; insomuch that by their evil manner of life, they have made so many Scoffers, Thieves, Murderers, Poysoners, and Adulterers, as there are now a-days; that it is a grief to see, and see what is acted under the Sun; and what is the greater wonder to many, is, that the very Bellies and Entrails of many are not already rotted out into Corruption by their Excess; but all this while the Poor *Lazarus* lies at their Gates hungring, and cannot get so much as the Crumbs that fall under their Tables to the ground; and these Belly-Gods that have these Gormandizing Bellies, filled with Pride

and

and Avarice, are called by the Prophet, *Fatted Calves, fatted for the Slaughter*, which by God are compared to the brute Beasts that perish; for their Souls, which are the better part of them, being Captives in them, as in a Prison of Darkness, is to be perfumed with all the stinks of all manner of Meats and Drinks, that she is, as it were, like to be drowned and stifled with their debauched drinking, and the Senses, which are likewise the Instruments of the Soul, and ought to serve her, are so stupified and polluted, that they are altogether useless and foul, as if they were in the Belly of some brute Beasts. But again, these gluttonous persons, who make their bellies their Gods, the Prophet *Isaiah, c. 5. v. 11.* bitterly inveigheth against them, saying, *Woe to them that rise up early in the morning that they may follow strong drink, and that continue late in the Evening, till Wine inflame them.* Which Vice now a-days is grown so familiar amongst men, that there is scarcely a Nation, or People, that are not infected, insomuch that they take a pride of being accounted great Drinkers.

The

The *Tartars*, *Persians*, and *Gr*
have celebrated their great Feasts
drunkenness, amongst their great
umphs, and would constrain all th
they found amongst them to drink
they did, or else to avoid the pl
and company. The *Macedonians* wo
instructed by their Emperour *Alex*
der to drink to the very height of e
cess; but of all Countries *Italy* ha
gotten the Prize, in the which,
Pliny writeth, drunkenness was in
much use and esteem in his time, a
did reign so much amongst them, th
they would not only drink themselv
till they were forced to throw it o
again, but they would compell the
Horses and Mules to drink W
without mesure.

Paul Diacre, in his History of th
Lumbards, tells us of a strange passag
which one would almost think to
incredible, it being so monstrous
Vice to be acted by four old Me
which in short was this, Being all at
Banquet, or Feast very merry, wou
needs go drink as many Cups of Wi
as they were years old, the one to th
other; and the reason was this, as
co

conceive, they could not agree about their drinking healths the one to the other, wherefore he that would drink to his Companion, was to drink to him as many Cups of Wine as he was years old, and the other not to pledge him in the like manner but in as many Cups as himself was years old, so that each Man was to drink the full number of Cups of Wine as himself was years old; and now the youngest of these was fifty eight years old, the second was sixty three, the third eighty seven, and the last ninety two years old; now whether they did eat in this Banquet or not is not certain, but this we know, that he that drank least must needs drink fifty eight Cups of Wine, and so all the rest in proportion, so that the last must drink ninety two Cups of Wine because he was so many years old, so that you will then say, that it was not without a cause that this great Philosopher *Plato* knowing the danger and damage that comes to Mankind by too much Wine, made him say that the Gods had sent it down to be a punishment to Men, and to take vengeance on their offences, making them after

they

they are drunk to kill and destroy one another, without fear or regret of punishing or being punished, the one of or by the other. This consideration made *Cyneas* Embassadour from the King *Pyrrhus* in *Egypt*, on a day contemplating on the extraordinary height of the Vines of that Country, to say, that he thought it but right that the Mother was hanged so very high, for producing so dangerous a Daughter as Wine was. And this very consideration made *Anthenides* to advertise that great Monarch *Alexander*, that Wine was the Blood of the Earth, and therefore he should take great heed of it, observing that in his intemperance he had killed *Clytus*, burned the City of *Persepolis*, and impalled his own Physitian, and committed many such disorders in the height of his excess which turned to his Infamy, for till he had first abused himself by drunkenness he was never known to commit an infamous act in all his great undertakings; so that by this we may see the evil effects of drunkenness; neither was it in these our years that this accursed and evil seeds of gluttony and drunken-

ness

nefs, was first strowed amongst us upon the Earth, but it made its entrance almost with Man into the World; for we find that the liquorishness, and lustings of our first Parents was the cause that the Gates of Paradise were shut against us. *Esau* sold his Birth-right for a Mess of Pottage; and the great Tyrant, *Herod*, when he had feasted, and glutted himself with Wine, then he caused S. *John Baptist* to be beheaded: And the rich Glutton was damned, as it is expresly in the Text, that, *he fared deliciously every day*, and now is burning in Hell fire. *Noah* being taken in his Wine, shewed his nakedness, and was mocked by his Sons; and *Lot* being in his Wine, also defiled his own Daughters.

Luke 16.

Mark 6.

So that by this we may perceive how much the more Nature has been favourable to the Beasts, than to us; for they know how to govern their appetites, and not take more of any thing than is necessary, and will suffice Nature, and preserve health, so that they are not subject to be vexed with so many sorts

of diseases as we are; and besides, if at any time they are troubled with any disease, or sickness, Nature has provided a remedy proper to their calamity, so that they have no need to make their address to the Physitian, as we must do in such a case, but they all know by Nature their own proper remedy; but we must apply our selves to a Doctor, who under the shadow of the number of a *Recipe* changes *R.* into *D.* and makes it *Decipe*, and you pay dear oftimes for that which kills after all his labour and travel, rather than cures; for oftentimes their laxative Medicines are nothing else, or at the least proves to be, but Hammers to knock down and kill Men withal: but if it chance at any time that any Animal be sick, Nature instructs him to find out a proper remedy; as for Example, if the Wood-Pigeon, Jayes, Partridges, and many other Fowls, when they are sick, they purge themselves by eating of Bayes, or Laurel Leaves; the House-Pigeons, Turtle-Doves, or Hens, with *Helixine*, or Smallage; the Tortoise heal their hurts, when they are bitten by Serpents, with *Cigue*, or Hemlock;

Dogs, and Cats have their Medicines also; for when they are sick, they eat Grass, moistned in the Dew, which causes them presently to empty themselves one way or other: the Stag, being hurt, hath his recourse to the Herb *Dictamen*; the Weasel, when he would hold out a Combat with the Moule, or Rat, will first fortifie himself by eating of Rue, or as we call it, Herb of Grace, which disposes him the more to valour. The Wild Bore heals himself with *Edere*, or Ivy, that grows about a Tree near the ground. The Bear heals himself with *Mandragore*, or Mandrake Roots. The Eagle (as *Aristotle* observes) when she cannot lay her Eggs, for the extreme straitness of the passage, she immediately applies her self to the search of a Stone, mentioned by *Albertus Magnus* in his Receipts, called *Aëtites*, or otherwise *Aquisen*, which Stone is much in use amongst the Ladies of *Italy* at this time; but when she hath found this Stone, she as carefully brings it to her Nest, which causes her to lay her Eggs with the more ease; and when she hath done with it, she either leaves it in the Nest, or else throws it down by

it, where it is found and preserved, as being of great worth for the women, for their speedier and easier delivery; and likewise there are Animals that may serve to instruct us also for Doctors of Physick; for there is a Bird named by *Aristotle*, *Carios*, which if a man look upon, having the Yellow Jaundise, the Bird will die, and the man be cured: So likewise the Swallow, when she finds that the young ones have their Eyes offended by the smoak of the Chimney, where for the most part she makes her Nest, they are commonly healed by *Clary*; but I rather take it to be with Clayrey, because the words in *French* sound much alike. The Snakes, and other Serpents which use to cast their Skins at the Spring of the year, when they find that the old skin begins to decay; and become troublesome, they fall to the eating of Fennel to ease their infirmity, and cast their skins off with more ease, and less difficulty. The *Pelican* will let her own self blood, and take the best of her blood to heal her young ones, being bitten

Arist. in his 22. Chap. of his 9. B. of the Animals.

bitten by Serpents, or any other accidents: And the *Stork*, as all Naturalists confess, hath given instructions to all Apothecaries to make use of the Glister, by putting Moss into the Fundament when they are oppresst, or ill at ease in their bodies.

Plutarch contemplating on the many favours that Nature had bestowed on these Animals, is transported and almost ravished into an admiration, that these should know so much, and Man so little, makes so bold as to dare say, that these Animals did know, in a very great degree, all the three degrees of Physick; for after having proved, that they knew the use and properties of divers Herbs, and Simples, with their virtues, by the instinct of Nature, as we have already shewed above, he adds thus much more, that they observe the second part also, which we call Diet; for many Creatures when they find themselves to grow too full and fat, will moderate their Diet, and abstain from flesh, and such like, as will make them grow fat and idle; as the *Lyon*, and the *Wolf*, if they find themselves inclining to be fat, they

abstain from flesh, and content themselves with sleep only, till they grow lean again, and fit for flight, or fight with their Prey: And as touching the third part, which is Chyrurgery, it is held for a certain truth, that the Elephant both knows and understands it very well, for he will pull out a Dart or Arrow out of any one, being shot or struck with them, without any danger; a thing that was very lively considered by an ancient *Greek* Philosopher, called *Herophile*, by his complaints of the miserable condition of Man, who notwithstanding that he is advanced so far above all Creatures, yet he is fain to be a disciple to the Beasts in many things.

The industry of the Swallow.

For (says he) the very Swallow hath taught men to build and erect famous Structures by building of her Nest; but who hath been their Teacher? for when they begin to couple, then they begin to build their Nests, first laying the rude and combustible matter for a foundation, and then that which is softer within above it; and then for want of Clay, or Slime, which they

they use for Mortar in their building, they will fly to a Brook, and wet themselves very well, and so go to the dirt, letting the water fall from them; and so they make their Mortar, which they use to daub their new buildings withall, and to stop all their new vents against the weather, leaving only an entrance for themselves, so contrived, that no other Creatures may find a passage to disturb their young ones. They build round, and not square, as knowing it is most for the convenience to the little ones, and so proportion every thing to its best advantage: but the Architecture of these Creatures be so admirable, is not that of the Spider almost monstrous in Nature, that amongst all the small Creatures, the rarity of his work causes admiration in all above measure, for by his work the women are become his disciples, for of him they have learnt to make Linen Cloth, and the Fisher his Nets; but his works are always of the better grace, and hath advantage of them all in his industry, because his works are without superfluity of

charge, or art of industry of others than himself; for all the matter that he uses proceeds from his own small body, yet he distributes his labours very neatly abroad; but the Women and Maids, though they make Cloth and Nets, yet the Husband is fain to hunt abroad elsewhere, and seek to maintain them by his industry, providing maintenance for them by his travels and pains in divers places, waiting to take and surprize many Beasts, when they chance to fall into his Nets; but the Spider, though his body be not much bigger than a Flea, yet by the industry and carefulness of his work, he oftentimes takes and surprizes many a great Fly, and small Lizard; which Creatures falling into his Nets, become his Captives, and a Prey to his appetite; and for the observing of his times and seasons for the same, one would believe him to be an Astrologer, because he is of a quite contrary nature to us, who always stay for fair weather to hunt in; but he always when it is dark and louring, which we say is a great presage or sign

of Rain, then he makes his best time of hunting and catching most, at such a time, as *Aristotle* observes in his History of Animals.

Aristotle, Pliny, Allian upon the Ravens.

But who would not wonder at the strange and miraculous adventure of a Raven, which *Plutarch* reports to have seen done by a Raven in *Asia*, who was very much straitned for water, and almost famished with thirst, comes to a place where there was two Buckets in a Well, the one in the water, the other empty and dry; so this poor Raven takes up stones, and such like things as he could find, and fills the empty Bucket, till it weighed up the other so high out of the water, that he could come at the water to drink, and to satisfie his thirst; which may serve to teach us, that there is nothing got by idleness, but God gives his blessings always to our honest endeavours: Therefore we are sent to the dumb Creatures to learn of them knowledge.

The same *Plutarch* tells us of a Dog that was left in a Ship, and the Sailers were gone out; but in the mean time

time this Dog finds out a Pot of Oyl, but not the means to come at it; wherefore he takes up Pibble stones, and puts into the Pot with his mouth, till the Oyl swelled over, so that he could come at it with the greater ease; but how hath these senseless Creatures this secret in Philosophy, that the lighter is weighed up when an heavier is laid in a Counterpoise against it? But if we would seriously consider about the prudence and humane wisdom, we should find that those little Creatures which we so carelesly spurn at our feet every day, in such cases as these, surpasses Man in wisdom and knowledge, and shews that they have some kind of natural virtue in every virtue, as in courage, prudence, force, clemency, rigour, discipline, and erudition; for they can discern amongst themselves, and know one another, and know what is good, and what is bad; for as things appear unto them, so is their choice made of them, for they covet that which is requisite and necessary for them; avoiding always the evil and perillous Events in their choice; and by so doing, they often

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cozen and deceive Man, gathering up that which is altogether necessary for their own subsistance: Which things having been very attentively hearkned unto by many of the ancient Philosophers, and as seriously considered by them, they have not been ashamed to raise a doubtful Disputation amongst themselves, whether or no the brute Beasts were not endued with so much Sense as to participate of Reason.

And now let us leave Chyrurgery, Doctors and Builders, with their Architectures and melancholy studies, which we have already proved, that the Animals have some kind of knowledge, and has been many times Mans instructers, in these Arts and Sciences, and now pry to look out something more admirable, as Musick, to satisfie those that never read other mens works; except I know not what they have to flatter up their Sciences with, and as it were to tickle and rejoyce the Soul withal, unless it be with the kind of some variety or other; for what man is there in the world, let him be never so heavy and foolish, if not quite stupified, but will

Musick.

will be amazed beyond measure, and, as I may say, ravished by belief and delectation, to hear what sweet and melodious Notes proceeds from the Nightingale, with such a heightned strain and harmonious voice as this, to proceed out of so small a Pipe, or hollow Trunk; and that with so much obstinacy he perseveres in his singing, that his life shall as soon fail as his voice, and that with so much circumspection and observation, that one would think that he had been taught by some Master or other to sing his part in Musick. He counterfeits a Masters part so well, that he is sometimes high, sometimes low, sometimes flat, sometimes sharp, till he is wearied by his much pains; and then you shall find him recording and muttering to himself a little, when all on a sudden he counterfeits his voice, so that you would think it some other Bird that sung his plain Notes, and then again as suddenly he makes another change, that he penetrates the Ear with so much variety of his high voice, that you would be astonished, and almost rapt into an Extasie, to hear so many melo-

melodious passages to proceed out of so small a body; which thing were it duly considered, were enough to transport the Soul of Man to the very Heavens with admiration, and not only Man alone, but an infinite of other Birds, both small and great, who flocked about him, charmed as it were, and arrested to stay and hear his melodious Song and sweetness in singing, striving to counterfeit his voice, and to rob him of his melody in some measure, if it were possible; but as you may find him not content to do it himself, yet you may as often find him instructing his young ones, to bring them into this sweetness with himself, teaching them the same harmony as a Master may do his Scholar, whom he would have to observe the same Tone; and so guiding them into the same air or breath, that the one may teach the other in length, but not aspire above, or exceed the other. Wherefore he often curbs his Notes, and then divides them into *Minims* and *Crotchets*, quavering his voice, and transforms it into so many sorts, that no humane Artist is able to counterfeit

terfeif it, inſomuch that *Ariſtophanes*, a Greek Author, in his Comedy of ſinging Birds, imployed all the vigour of his ſtrength and ſpirit to imitate them in ſomething; That which made *Democritus* marvel moſt at, was this, that after he had been an Auditor ſo many years together to the Nightingale, and other Birds, confeſſed openly and publickly, that the Swan and the Nightingale had taught men the Art of Muſick; and that all the paſſages and inventions in Muſick, were only ſome ſmall trifles that men had learnt from the Birds: Wherefore the Wiſe *Solomon* knowing in how many things theſe Animals do ſurpaſs us in knowledge and wiſdom, ſends us to their Schools and Univerſities to be taught of them, when he ſays in his *Proverbs*, Prov. 30. *that there be four ſmall things upon the Earth, yet they have more wit than the Wiſe.* The Ants are a People not ſtrong, yet they prepare their Meat in the Summer for the Winter; the Coneys are but little Folk, yet they build their houſes in the Rocks; the Locuſts have no King, yet they go out by Bands; the Spider taketh hold with

with her hands, and is in Kings Palaces.

It is a thing admirable, and almost beyond belief, to see and contemplate these small Ants, carrying their Pardles of so great a weight, and with how much diligence they all labour and bring in their stores, and how good an order they observe amongst themselves in fetching in of Corns of Wheat, and placing them in their Caves; and oftentimes for fear of not being able to bring those home which are too large for them, what shift will they make to cleave them in twain for their more speedy transporting them into their little Granaries; and then again, what care they will take if it chance to be wetted with the Rain, to bring it out into the Sun to dry it, and lay it up again, with so much diligence to preserve it for the Winter, when nothing is to be had but their own store: but then to see or think with what art and industry they make their small Lodgings, which they do not enter into fore-right, but by turnings and windings, and obscure by-

Arist. in his 8. Book, c. 30. Plinie.

by-paths, which divide all into three Centuries. The first is where they hold their Councils, and Assizes, in their full Assemblies; the second is where they keep their Provision for the whole Year; the third is (as *Plutarch* relates) where they keep the Place of their Interment for burying of their Dead; for it is certain (as all Naturalists have declared and observed) that all Creatures observe their Obsequies, and Funeral Rites, for the burying of their dead.

So that the Philosophy of *Solomon*, which he hath painted out to us under the similitude of these small Animals, cannot be said to be useless to us; but may teach us to fly from Idleness, that nursing Mother of all Vices, and to learn that which was in practice in the Primitive Church of God, where it was strictly ordained that every one should use his own proper Imployment for his own maintenance; insomuch that if he would not labour, he should not eat; and not to live like the idle and proud ones, who consume the Goods of the Earth unprofitably. And now let us a little observe the Lives, [illegible]

Ma[illegible]

Manners of the ancient *Romans*, and see how strictly they observed their Rules in the Government of their Commonwealth, as *Cicero* writes in his Book of the Law, that most famous torrent of Eloquence, wherein he affirms that there was not one *Roman* of old times that durst walk the Streets of *Rome*, without carrying the Sign of his Profession, that it might be known wherever he came, of what Occupation he was, and that he lived by the labour of his own hands, and not like an idle Drone, upon the goods and labours of other Men, like an unprofitable Person; for this cause the Consul had an Oxe carried before him, the Priest an Hat made in fashion of a Coif, the Tribunes a Mace, a Gladiator had a Sword, a Taylor a pair of Shears, a Smith had an Hammer, and an Orator had a Book, so that any one who was but Master of any Art, or Calling, was not permitted to be a Disciple of any one Vice whatsoever, insomuch that *Marcus Aurelius*, making mention of the diligence of the ancient *Romans*, writes, that they imployed themselves about their lawful occasions with so much

ardent zeal and affection, that in all the City of *Rome* he could not find one idle Person to carry a Letter as a Messenger, a Journey of two or three days going; a thing so strange in these our days, that it is enough to make us (that profess Christianity) to blush for shame, for if all the idle Persons that are useless, were put out of Town, the remaining part would be but very small.

But if we would seriously consider all things that God hath created, we should find Man only to live in idleness; for of all things that were created, though made perfect, and more excellent, yet more given to labour than Man; for behold the Sun that is always moving, and the Moon that never rests, also the Heavens, and the Planets are continually moving, the Fire cannot be without making every day some operation or other, the Air goes from one place to another always, the Waters are still flowing from the Fountains, and running without ceasing; and the Earth is never at rest, but is always producing of some Herbs, Plants, or Fruits, for the nourishment of Man and Beast; wherefore if we would

would but consider all things, we should find that Nature her self is never at rest, no more than her Productions are; for she is always producing one thing or other, so that there is nothing to continue always in one stay.

So that by this which is said already, we may conclude that there is no Plague so pernicious and dangerous in a State, or Commonwealth, as idleness is; for the idle Person is always inventing something or other of evil, and vicionsness for the corruption of our Humanity; so that by this we may conclude that the idle Person is more miserable than the brute Beasts that perish, for they all of them perform the things they were sent for in their several kinds; as for Example, the Oxe labours to Till the ground, and when he has done we make his Flesh our meat, and his Skin serves for Shoos, and many other things. The harmless and innocent Sheep affords his Fleece to make us Cloaths for our Coverings, and we make his Flesh our nourishment, besides his Skin serves for other uses; but the idle Person serves for nothing, but to offend his God, scandalize the

innocent, and eat up the Bread of those that labour; so that by what is above written, we may acknowledge the liberality that Nature uses towards the Creatures, which is almost admirable to think that they should be so much in favour, that a Man is constrained to contemplate their manners, conditions, and offices, which are so well ordered and regulated for us to follow and imitate in many things.

But what is a Murderer but an Enemy to Nature, hungring and thirsting after blood, and cannot moderate his ardent desire without spilling of humane blood; let such, I say, consider that there is no Creature, how brutish soever he be, that will kill one of their own kind, and then how much worse is the Murderer than they; and where is there a Child so ungrateful to his Parents, as not to be moved to pity them in their wants and necessities, when he shall see, or hear of the compassion of the young Storks feeding and nourishing their Dams, when old and cannot help themselves, administring with all their force and endeavours to their necessities, acknowledging thereby the

good

good they first received of them in their first being, and youth, as being the sole Authors of their Production; Nay, *Elian* reports a thing most strange, and almost beyond belief, of those Creatures, that they should have so great love and affection to the old ones, that if they could not get Meat for them, and it should chance that they should find them in want or necessity, that they would disgorge themselves of what they had eaten to feed their Dams, for fear they should dye with hunger before they could supply their wants from abroad, chusing rather to suffer hunger themselves, than that their Parents should be in danger of starving, such is their great love and affection to their Parents when they are old and helpless. But where is that cruel Father, or unhumane Mother, that dares expose their own Fruit to danger, or evil intreat it themselves? if they would but consider the *Dolphin*, who is so vehement a Protector of their young ones, that if it should fall out so by chance, that one of their young ones should be taken by the Fishers, they would not forsake it, but follow it to the last extremity;

tremity; insomuch that they will rather expose themselves to the danger of being taken, than either to quit or forsake their young ones. But this love and affection is not peculiar to the *Dolphin* alone, but also to another Fish called at *Marseilles*, *Glaucus Umbra*, the which Fish, although he be not so sociable, and so well acquainted with men as the *Dolphin* is, yet they have always their young ones in so great esteem, that so soon as they do but see a Man, or any thing else that may hurt them, or at the least but put them into a fright, or an apprehension of danger, they immediately do swallow them all into their bodies alive, and so escape to Sea; and when they do find themselves out of all danger, they as soon disgorge them up again all alive into the water, without doing them any harm at all; a thing almost beyond all belief, that this Animal should have so much love to their young ones, that they should expose themselves to so many inconveniences or trouble and danger, rather than their little ones should be offended; or whom is he that would not take a little poverty

patiently,

patiently, if it should present it self to him, if he did but contemplate a little upon a Fish called *Polypus*, who finding himself oppressed with hunger, and his nourishment begins to fail him, he will eat off the ends of his Fins, and the like, knowing very well that they will grow again afterward? or where is there a man so timbersom, that would not a little reconcile himself in himself, if Death should present it self to him, although it be of it self the most terrible of terribles, if he did but consider seriously the singing of the *Swan*, when his end is approaching near to him, yet they have no hopes of another life after this, as we have, because we are assured of it by Scripture. Neither can there be any Father so cruel, as to defraud the one of his Children, to advance the other, if ever he had taken notice of the *Swallows*, in what order and decency they feed their young ones, as *Ælian* writes in his *Greek* History of the Animals, and with what order they make their distributions to their young ones, and how much Justice they keep

and

and observe in the administration o
their nourishment to them; for as the
cannot bring Meat enough at once fo
them all, so they will not defraud th
one to feed the other, for that whic
was first hatched is the first fed; an
so by consequence each of them i
their order, one after another, t
they are all fed round, beginning a
the first, and ending at the last, th
the first might not be defrauded of h
Birth-right, nor the last of what d
properly belong unto him by the e
deavours of Nature; which made a
Indian Philosopher, named *Diphil*
after having seriously contemplate
upon the Creatures with a good ey
to see with how good a grace and f
shion they fed their young ones,
writes thus; *O thou great workman*
of Nature, who hast ingraven certa
good and wholesome Laws to these A
mals, that they might be as Examples a
Formalities for men, to guide and instr
them in all Estates of their Lives a
Conversations.

But is there any one so heavy,
tish, or stupified, that cannot d
so

some Doctrine from the Prudence of the Cuckow, who has the repute of being wise above all other Birds, (although we abusively, in our vulgar discourse, account him otherwise) who by a certain Prudence, naturally in himself, knows his own Infirmity, that by his too excessive frigidity and coldness, he cannot cover nor hatch his Egg himself; wherefore he builds no Nest for himself, but by his industry he spy's out where other Birds make their Nests, and there lays his Egg secretly, thereby well knowing that by the similitude that it hath with other Birds it will be brought up and fed with them: This is a very true Moral, for many Fathers (as *Fulgentius* says) having many Children, and but a mean Estate, and Calling, begin to think of providing for them elsewhere, and not in their own Houses; to the end that by the want of being well maintained in their youth, Poverty besieges them in their old age, which should be the only time of resting from their labours. The Prudence of the Cuckow.

Or where is that proud and sturdy

Servant, that is not moved when h
considers the nobleness and generosi
of the Horse, who has his heart
highly seated, that he will rather d
than leave his Master in danger, wh
has something of lightness in hi
which Nature has prodigally bestowe
upon him; for with an undaunte
courage he leaps, like Lightning a
Tempest, into the press of arme
Men, beating down, killing and de
stroying all that stands in his wa
breaking through all the straits
which in Mans appearance are ina
cessible, in spight of all opposition mad
by armed Guards, who stand to de
fend those passages and straights b
force of arms; finally, he leaves no
working, killing, and destroying wit
all his might and fury, not regardin
danger, till the victory shall be left i
the hand of him that commands him.
Now if a Man could but take exampl
by the fidelity of the Horse, and co
sider and take notice, he should fin
this but little in regerd of what we e
periment every day in our Dogs, wh
know so well their Master, as to fla
ter and carress him, and are so jeal

of him, that they will always keep him company, although he travel in never so much danger all the World over, and will acknowledge him amongst all others that feed them, to be their Master; and are so faithful to him, that they will keep his Goods with so much care, that they will rather dye by it, than suffer any to rob their Master: and for confirmation of so great a truth, I shall only produce one single Instance for example, related out of *Plutarch*, and several other Authors both *Greek* and *Latin*, worthy our belief and credit, and to be a terrour to all Murderers and blood-thirsty minded Men, who make so little value of Mans blood, of whom it is said, that our Saviour abhors them so much, that he makes the brute Beasts to be the Executors of his justice upon them in this World, for our examples, as by the sequel will evidently appear, being made mention of in this following History.

The Ancients, who have written about the nature of Animals, make mention of one *Pyrrhus*, a King, who being one day marching with his Army, chanced in his way to find a

A memorable History of a Dog.

Dog, who kept the body of his dead Master in a great High-way, whereupon the King made a stop, and after seriously contemplating on this pitiful Spectacle, was informed by some Countrey People, that it was then the third day that this poor Animal had not stirred from his dead Master without either eating or drinking; for which cause the King commanded that the dead body should be taken up and buried, and the Dog for his great fidelity should be carefully kept and cherished; and this King some days after made a great Inquisition of Blood, and strict enquiry after the Murderers; but notwithstanding all his diligence there could not be any discovery made by any means, till some certain days after that this King would Muster his Army, and so causing them all to pass along before him that he might see their Equipage, the Dog of whom we have spoken was all this while with the King, very silent and melancholy, till such time as the Murderers of his Master passed by, and then all on a sudden with a pitiful fury,

he

he began to run and bark at them, as if he would have torn them in pieces, Limb from Limb, turning of himself every way, and as oftentimes looking towards the King, as if he would have demanded Justice on the Murderers of his Master; which made the King presently cause to seise and apprehend these Murderers upon suspicion, and so brought them to examination upon these conjectures, where they were found guilty, and so were punished according to default: which was certainly a most miraculous thing, not only done, but to shew us how just our God is in his Judgments, and how he detests and abominates all Murderers, who are so prodigal of Mans blood, that he causes the very brute Beasts to be their accusers, and to bring them to condign punishment for their vices.

It were very easie to produce an infinite of these Examples out of the History, both Ecclesiastical and Prophane; by which is evidently shewed, that by the Contemplation of the Animals, we may find out the Harmony of Philosophy, both Moral and Natural; for in contemplating the Lives and

Actions of things here below, so well ordered according to the Custome of Nature; and first in the Justice, Temperance, Fortitude, and Oeconomony, in their administration of Justice in their little Commonwealth, and by their continuing in the works of Nature, and other parts of Virtue which they exercise; by the diligent consideration of these things Man may a little descend and enter into himself, and there advise within himself how he is surpassed by many things here below, and then consider how miserably he is Metamorphosed and degenerated from his first excellency and dignity. Therefore Jesus Christ calls the Scribes and Pharisees a Generation of Vipers; and the Prophet *Isaiah* upbraids *Israel* with their ingratitude towards God, by the Oxe and the Asses knowing of their Masters Crib, but *Israel* will not acknowledge the Lord their God: And so are we admonished by the History of the Swine, who by the permission of God were vexed with the Devil, that they

Mat. 12. 23.

Isa. 1.

Mat. 8.

which

which consume their Lives in deliciousness and avarice, as many of our Belly-Gods do now a-days, that Reign in the World, and as living without God in the World, and leading their Lives here like Swine, must expect to be made one day a Prey to the Devil; because they will not be a Temple, or House of God, and an Habitation for the Holy Ghost, they will be forced to be an Habitation for the Devil; for such Swine as these are many now a-days, who make their Heaven this World, dissembling those Vices which they see with their Eyes, and touch with their Fingers, for fear of losing their Earthly Goods; as Offices, Benefices, Prebendaries, and Dignities, and for fear of being deprived of their carnal voluptuousness; and such Swine as these are all Flatterers, who spend the prime time of their Lives to entertain Princes in their delights and errors; who have for the first Article of their Creed, or Faith, There is no God, except it be their Bellies; for all their Religion they Convert into Carnal Liberty, but the Laws of Jesus Christ they will not

have, because it is too full of pensiveness, too heavy and uneasie, and too full of Thorns for them; they will not drink of his Cup, because they think the Wine is too bitter for them, and unpleasant to their taste, but they must have a Christ that is Clad in Plush and soft Rayment, such as becomes Kings Palaces, most soft and most delicate; they cannot away with the Austerities of S. *John Baptist*, they look for the Courts of Kings, with the Delights of the Earth, but no other Solitude in this World will they hear of: Advise them to it who will or list, they must be entertained at their ease, they cannot be so solitary, unless it be a little to disguise and Masque over their Iniquities and pernicious Counsels; but they will all one day be laid open before the Face of Almighty God, as *David* has most excellently understood it, when he says, *Lord, whither shall I go thence from thy Spirit, or whither shall I go then from thy presence; if I go up into the Heaven thou art there, and if I go down into Hell thou art there; also if I take the Wings of the Morning,*

Psal. 139.

and

and remain in the uttermost parts of the Sea, even there also shall thine Hand lead me, and thy right Hand shall hold me: if I say peradventure the Darkness shall cover me, there shall my Night be turned into Day, yea, the Darkness is no Darkness with thee, but the Night is as clear as the Day; the Darkness and the Light to thee are both alike: for he that planted the Ear, shall not he hear? and he that planted the Eye, shall not he see? This may serve then for a conclusion, That Man who is but a miserable Creature, or as the *Psalmist* says very truly, a Worm of the Earth, and no Man in Comparison, he has much ado to crawl upon the Earth, (and were it not for the hope of eternal Life) he were the most miserable of all Creatures in the World, by his committing of all manner of abominations, and by his daring to be so bold as to resist all orders of Nature, and its offers by which all Creatures have their being; nay, he dares be so bold as to exalt himself against his God, who in a moment of time is able to abase him, and bring him again to nothing, his first Original. Therefore who would not admire and be a-

ſtoniſhed at the boldneſs and impudence of Man, to ſtand and reſiſt his God whom all other Creatures do ſerve and obey, both in Heaven and in Earth, and in the Sea: The Elements, Stars, and Planets, and all other Creatures whatſoever, nay, Angels and Devils do reverence him and obey his Commands.

The end of the First Book.

THE Theatre of the World; OR, A Prospect of Humane Misery.

BOOK II.

WE have in our first Book compared Man with Animals, and shewed how he ought to have exalted and magnified himself by his Dignity and Honour above these, and likewise how he is their inferiour in many things; and having now laid out this light Foundation, and figured out some of the grosser Lineaments of humane misery, it follows now that we should pursue our discourse a little further, penetrating as deep as we may into this pitiful Tragedy of the Life of Man, beginning

ginning at his first Conception and Production into the World, tracing him through all the Paths and Stages of every Age, from the Womb till we bring him to his Sepulchre, which is the end and period of all things.

But now let us consider, and see in the first place, what substance and matter Man is composed of, which is but of a corrupted Seed and Nature; and so what is the place of his Birth, but a foul and unclean Prison; and then how long he is detained in his Mothers Womb, without having any resemblance at all of any thing, but a lump of insensible Flesh, conceived thus; When the Matrix hath taken and retained the two Seeds, and warmed them by a Natural heat, till there come together a small thing like the Cock-treading in an Egg, so that at the best it is but like an Egg unlayed, or layed before there is a Shell to it, which some call an abortive Egg: this continuing thus for some certain days after, till the Spirits and Blood mingle together, and as it were begin to boyl; at which time there begins to rise three small Bubbles, like those up

on Water when it rains, or Water that is thrown down; in which three Bubbles are the places where are formed the three more noble parts of this proud Animal, Man, *viz.* the Liver, the Heart, and the Brains, which are three of the most excellentest parts of the Workmanship of Nature; for there is the Seat of all Function, the true Fountain of Knowledge and Understanding, the most Magnificent Palace of Intelligence and Memory, and the very Ark of Reason.

The praise of the Brain, by *Hypocrates*.

Now if we would but consider likewise the Order of the Creation of all the other parts, and how they are formed, and how the Child is in its Mothers Womb, and how it begins to Urine by a small Vessel called *Umbilic*, and how the Urine falls into another Vessel from the Child, prepared by Nature for that very use and purpose, called *Membranē*, and how the Child has no evacuation as yet by the Fundament, by reason it receives no nourishment by the Mouth, neither doth the Stomach do its offices as yet, where-

fore

fore nothing is transported to t
Testicles. So that for the first six da
the Child is like Milk, and nine da
following Blood, and the next twel
days Flesh, and in eighteen days mo
the Soul is infused; and now wh
Heart of Stone, or Adamant,
there in the World, so hard as not t
be moved and ravished into a gre
admiration and contemplation upo
such things as these that are so pitif
and strange; and yet we have sa
but very little of what we must say,
we did but consider a little neare
hand those things that follow.

Who would not marvel and won
der, considering with what the Chil
should be nourished within its Mothe
Womb, if we did but consider b
what conveyance it is fed, since it ha
not the use of the Mouth; and mor
how frail, feeble, and tender, a Child
in this manner; insomuch, that if th
Mother be but struck, or frightned, o
the stink of a Candle pass by her,
will kill the Child, and cause her to mi
carry her burden by and by: A thin
which made *Pliny* so much to deplor
the frailty of Humane Nature (whe

he writes) *I have pity, and yet am ashamed to think, considering how frail an Original the first of all humane Creatures has: that the very stink of a Candle, or the snuff of it, should indanger the Fruit in the Mothers Womb; and the Mother her self, by miscarriage, or untimely birth, which many times doth cost them their Lives.*

But in the mean time let us consider with what the Child is nourished whilst it is in the Mothers Womb, or with what Meat it is fed, or what Confections or Delicates Nature has prepared for it; and if we think so strange of the first Conception and Creation, surely its subsistence will transport us into a greater admiration, to think that a Child should be sustained with the menstruous Blood of its Mother the space of nine Months, (a thing that is the most detestable to a reasonable Man in the World, insomuch that I cannot without horrour refer them to what is written by the Philosophers and Doctors of Physick, who have written and treated of the Secrets of Nature: but such as are more Curious in these things let them read *Pliny*, who has

has left upon Record in his 7th Book of his *Natural History*, that which many Authors have said before in part, as much as himself.

And now having been long enough sustained with this venomous Blood till it is formed and grown so big, that it hath an occasion of a greater nourishment than it can draw by these Instruments which Nature has provided there for him; wherefore he will be forced now, as is but necessary, to search out for his more substantial nourishment, which is the cause that he now begins to move, and breaks these things which did before both hold and sustain him till now; and the Matrix finding it self distressed, and not able any longer to contain its burden, is forced now to begin to discharge itself of its long-carried Fruit, and to begin to open; and by this opening the Child feels the Air, and by the feeling thereof begins to force its passage more and more to the Orrifice of the Matrix, that he may come into the Light of this World, but not without great violence, and a dolorous pain to his tender and delicate Body. And

now

now let us but think in how many pains the poor Mother hath been in, during these nine Months that she was with-Child, and tormented with the carriage of so heavy a burden, not reckoning that whilst some of them are big, how they lose their appetites, besides the strange longings of many Mothers, who have longed to eat humane Flesh, as we read in History, insomuch that the poor Husband has been forced to fly and hide himself from the Society of Men; others have longed to eat hot burning Coals and Ashes, or such like things as the corrupt humours in their bodies prompted them to eat; besides, how many Agonies and privy pains has the poor Mothers in Child-bearing, and how many dangers are they in at the time of their Delivery; for some Children put forth first an Hand, some a Foot, some a Knee, others coming quite a-cross; but that which is most cruel and strange to think of, is, that we cannot think, or apprehend it, with-

Strange Longings of Women with Child.

The misery of some Mothers in Child-bearing.

out horrour and amazement, to thi
that many times we are forced to c
a Chyrurgeon, or Doctor, instead, o
place of a Midwife, who dis-membe
and tear the Child piece-meal fro
the Mother, and sometimes claeve t
the poor innocent Mother alive, t
have her Fruit; anatomizing of he
putting of Irons into her Body, th
she is murdered to save the Chil
besides, there are some Monstrous a
Prodigious Births, which do not
much as resemble Man at all, but sh
his abomination, some having be
born with two Heads a
four Legs, as there w
such an one alive at *Pa*
at the time of the Co
posing of this Book, others ha
been intangled, and coupled toget
as it were; there were two Girls
be seen in *France*, that were joined
knit together by the Shoulders, b
the one of them dying before the
ther, putrified the other alive, so t
she dyed also. *Polydor* writes, that
fore *Marcellus* was driven out by *H*
nibal, there was a Mother that brou
forth a Child that had a Head like

Monstrous Births.

Elephant, and another had four Feet like a Beast.

The Modern Historians write of a Curtizan of *Rome*, in the year of our Lord 1518. that brought forth a Child that was half a Dog; and those that have written the History of the *Indians* do assure us, that at this day they do often find Children that are half Man, half Beast, because of the detestable brutishness of some Men; some others are born blind, and deaf; others feeble and lame, and defective in their Limbs; by which means the Friends are made sorrowful, the Mothers defamed, and the Fathers ashamed; insomuch that if we did but attentively consider all the miseries of our Nativity, we should find the old Proverb to be true, which says, *We were conceived in immodesty, and brought forth in sorrow and pain, and brought up and nourished with labour and care.*

And now behold you have seen the first Act of the Tragedy of Humane Life, with the Regiment and Government of it, during the time of the Childs Imprisonment in its Mothers Womb; and now the poor Prisoner is come

come forth out of the Maternal Priſon
Iet us contemplate a little what he
now upon Earth, but the reſemblanc
or ſimilitude of a poor Worm com
out of the Earth, or with what Cloa
or Mantle was he covered with whe
he made this his firſt and magnifice
entry into the Palace of the World
but Blood in which he was bathed an
covered; and what is this but the F
gure and Image of Sin, as it is ſignifi
by Blood in the Scriptures; O gri
and neceſſity, O cruel and miſerab
condition of this poor Creature, Ma
that before he has ſinned, he is boun
a Servant to Sin, and before he has di
ſtinguiſhed, he is obliged in the fo
feiture of a Delinquent. Theſe ar

Jer. 31. the ſower Grapes ſpoke
of by *Jeremiah* the Pro
p[illegible]h our Father
have eaten, and we their Children
Teeth are ſet on edge, by which is re
preſented to us Original Sin.

And now what is the firſt Mod
Song by Man at his firſt entry in
the World, but weeping and tears, wi
groans, which ſerve only as Meſſe
gers and Fore-runners of his future C
lamit

lamities, which he being not able to expresse by words, shews by tears and cryes; and this is always the sad beginning of all great Monarchs, be they Emperours, Kings, or Princes, and all others that take a part in this Worlds Tragey, making their entry thus, which is a sad presage of a sorrowful Part to be Acted by each of them after so painful an entry. The Worm although he be but small, is no sooner by Nature produced upon the Earth, but he begins to crawl up and down to get his Living; and the little Chickens so soon as they get out of the Shell, they are found to be all clean, and need not to be washed as Man is; these run after their Dams, and when they call them they fall to picking and eating, and fear [illegible] but the Kite; not that he has ever done them any hurt, or that they have at any time proved of his malice, but that Nature has taught them to fly from all danger by her Instinct.

But if we will but contemplate Man so soon as he is upon Earth, he is a little Monster, an hideous Lump of Flesh, which may sooner be eaten up of other

other Creatures, than he can help himself in the least, or dye with hunger before he could take his Mothers Teat to quench his thirst; nay, as soon eat Poyson, or any venomous thing, as help himself, or an hot Iron, as soon as any wholesome Meat, or is able to distinguish betwixt good and evil; and now let us leave him in his little Nest, or Cradle, and there he will lye confected in his own Ordure, without being able to cast it away from him, a thing which the little Birds and other Creatures know how to do; and now you see what Perfumes and Civets Nature has left Man to embalm and adorn himself in, who huffs and hectors it out so much, and calls himself Master and chief of all Creatures.

And because this poor and helpless Creature, Man, is thus plunged into a Gulph of misery, he ought therefore to be well fed and nourished with good and wholesome Milk for the strengthening of his infirmities and the defects of Nature, and this care is dedicated to the Mothers only; for which cause Nature has given her two Breasts like two Bottles, very proper

for

for these effects, although they are but small, yet it shews Natures care in providing proper means for every use. But how many Mothers do we find now a-days (or to speak more truly, cruel Step-Dams to their own Fruit) who will suffer their Children to be torn from out of their Bodies and laid upon the Earth, and instead of nursing of them themselves, they will send them to the loathsome and melancholly Villages to be Nursed by a strange and unknown Woman (which oftentimes change them, as may be supposed, for others) yet these Mothers are not ashamed to keep a little amused Dog, that is to say, a broken or crooked Nosed Dog in their Arms, and declining the [illegible] of their own Bodies, that is not practised amongst any other Creatures be they never so brutish; for they will not commit their young-ones unto the Guard and Custody of others; let Nature give them what number she pleases, they Nurse them all themselves, and are such fervent Protectors of their young-ones, that they would hold them always as it were in their Arms until they are able

ble to shift for themselves and be se-
cured; but that which is most to be
admired at, is, that this ardent love of
theirs doth oftentimes beget a kind of
jealousie betwixt the Male and Female,
which of them shall be Guardian in
chief: This many times produces
quarrels and fightings amongst Mon-
keys themselves one with another,
the Experiment of which has not been
found alone in Apes and such like Crea-
tures, but also by Bears which are by
Nature fierce and cruel, yet they have
their young-ones in so much admira-
tion, that they are content alone to
Nurse them with their own Milk; but
so soon as they are produced almost
without shape or form upon the Earth,
they lick and polish them with all dili-
gence, to bring them into a more per-
fect form. And likewise the small
Birds, who having often-
times six or more at a
time under their Wings,
and neither Milk, Grain,
nor Seeds to sustain them,

An Example of small Birds.

and yet they want not, but both use dili-
gence and industry to feed their young
ones, according to that knowledg Na-
ture

ture hath imparted to them, for the better support of their young ones, till they can according to the works of Nature provide for themselves.

This might be a good Example for Parents.

This is a true Testimony of Humane Misery, that a Man should be so early deprived of that which is his just due by the rights of Nature, being forced to suck the Milk of a strange Woman, and many times of one whom they can get the best cheap, let her corruptions and defects in Nature be what they will; a thing that sometimes falls out to be so contagious to the Child, that it had been better for it to have been Nursed by some brute Beast in the Wilderness, than to have been left to the misery of such a Nurse; for not the Body alone is concerned and spoiled, as the Ancients found by experience in the Person of *Titus*, the Son of *Vespasian*, and many others, (as writeth *Lampridius*) who was all his Life long subject to sickness and

Marvellous strength in the Milk that a Child sucks.

The many effects of a Nurses Milk.

infirmities in his Body, because he had been Nursed by a sickly Nurse but what was worst of all, was that there were some Impressions or Catracts, left in his Soul and Mind of this his vile and vicious nourishment as *Dion*, a *Greek* Historian writes, in his second Book of *Cæsar*, where he makes mention of *Caligula* the 4th Emperour of *Rome*, whose Infamy and Cruelties were neither imputed to his Father, nor Master, but to his Nurse who gave him suck; for she being not only of a cruel and barbarous Nature her self, but would dip the end of her Nipples into Blood, and cause the Child to suck in Blood with the Milk a thing which he so well practised afterwards, that he was not content to commit many cruel Murders, but he would suck the Blood from his Sword and Dagger, and lick it in with his Tongue, wishing that all the World had but one Head, that he might with one stroke behead it, and Reign upon the Earth himself alone.

So that the Child having not suffered evils enough in his Mothers Womb but she by her ingratitude has pro-

vide

vided afresh others more bitter for him, by abandoning him at his entry, or first coming upon the Theatre of this World; being so tender and delicate that she will not Nurse her Child her self with her own Milk, but let it suck those that will sometimes change their fruit, or else let it suck such Milk as is both vitious and corrupt, which brings along with it an infinite of sicknesses and malladies, as sometimes the Pox, and Leprosie, and many such-like distempers, as many Doctors have found by woful experience, to the great damage and prejudice of the poor Child, and the perpetual shame and infamy of the Mother; for it is for certain truth, that if the Nurse be squint-ey'd, and subject to other diseases, the Child will be squint-ey'd also, not by the Milk, but by its frequent looking upon the Nurse, so the corrupt distempers will become hereditary to the Child by participation of her Milk; as for Example, if the Nurse be a drunken sottish Creature, she brings the Child into Convulsions and weaknesses, besides the inducing of the Child to drunkenness by her in-

temperance, as we may read in t
Life of *Tiberius* the Emperour, w
was made to be a great Drunkard
his Nurse that gave him suck, for
would not only drink Wine to exce
her self, but would give the Ch
Sops steeped in Wine to eat; so t
by this you may see what force a Nu
has to change the Constitution o
Child by her disorderly eating a
drinking, insomuch that she has t
power of forming the Child both in b
dy and mind, as well as in life and m
ners; so that if she be sickly the Chi
will be subject to sickness, if she be si
ple and senseless, the Child will scarc
ly be wise; so that when we have l
the Child in the guard and protecti
of his Nurse, how many perils ha
we wrapped him into whilest he i
Nursing? What continual pains a
care ought the Nurse to have wh
she has a Nursery in her charge?
else how soon is a Child broken, or
it were masserated with pain, by cr
ing and the like, if her care be not
greater; for if the Child do cha
to be froward in the Night, as oft
times it falls out, so the Nurse can

aken in the Morning, by reason that
r rest was broken in the Night; o-
ers are fain always to be shaking and
andling of the Child, or knocking a-
inst some thing or other for the bet-
r quieting of them: besides many
es you shall find their poor little
odies full of Ulcers and Sores, for
ant of due and good tending, not
eckoning the many distempers that
t hereditary to them, as being
rought into the World with them,
m the corruption of their Parents:
And now by this time admit that the
Child hath found his Feet, and then
who would not be astonished to see
w quickly these little Apes will take
all manner of small Vices and fanta-
ical Occupations, as sprawling and
mbling in the Kennel like Frogs, ma-
ing Paste of Dirt, and building Houses
f Clay, counterfeiting the Groom in
the Stable upon a little Stick of Wood,
nning after Dogs and Cats, being an-
y at the one, and at the same time
ouraging and applauding of the o-
And now who would ever think
so miserable a Creature as this is,
ged with so many infirmities and

evils, being so vile an Abject as he is should by succession of time become Basterdizen, and grow so haughty and proud a thing? which was so profoundly considered by that Tragical Poet, *Euripides*, when he writes thus of Man,

Let us weep for our Children at their birth, that they are born to misery and sorrow;

Which being dead, we lay them in their Graves,

With sighs and tears as Nature craves:

But for what serves this painful Life to Man, or the Light to poor Man, languishing in Death?

But a great deal better and more worthy was that which was made by another great and zealous Philosopher, Celestial *Job*, who made the same dolorous Complaint, when he had that rigorous Combate with God, where he sayes, *Remember Lord how thou hast made me, frail as a Potter makes a Vessel of Clay, which thou canst soon reduce to Dust and Ashes; for as a Cheese that is made of Milk and Cream thou hast made*

and fashioned me, covering my Members with Skin, and my Bones with Nerves and Flesh, established and repleniſhed my Body with Life and noble Blood:

And now under thy obedience having scope,
I am nouriſhed in a better hope.

And now if *Jeremiah*, that great Prophet, has ſo deplored with great compaſſion the ſad eſtate of the Republick of *Babylons* Captivity; and if *Anchiſe* ſo much lamented the deſtruction of *Troy* the proud; and *Marcellus* the Conſul, the City of *Cyracuſe*, when he ſaw it on fire; and *Saluſt* the corruption of the City of *Rome*; very well may we with ſo many of the honourable Ancients deplore the miſerable entrance that Man makes into this World; his advancement and perilous Converſation in it, with his ſad and ſtrange departure out of it again; a thing which was ſo profoundly conſidered by the Prophet *Iſaiah*, which made him ſo paſſionately complain and bewail his Nativity, ſaying, *Why* Iſa. 9.

was I not stifled in my Mothers Womb, who I was first born, e're her Breasts gave me suck; why was not her Womb my Grave? And *Jeremiah* being possessed with the like Spirit, and considering that Man was formed of the Earth, and conceived in sin, and brought forth in pain, and at last made a Prey to the Worms and Serpents, wished that his Mother had been his Grave, and her Womb his Sepulchre. And now let us look a little, and see what an excellent Anatomy the holy Prophet *Job* hath made, in the which he hath painted out Man to the Life in all his colours, when he says, There is neither Man or Woman living that shall continue long in one stay, but shall consume and vanish like a Flower that withereth away, and as a Shadow that never continues in the same stay; and now let us gather and pick out some few of his terms, and read and consider the weight and authority of each Tract and Sentence of his, and we shall find that all the Philosophy of the Heathens was but like a Dream, or Smoak, in regard of that of the Spirit of God,

Job 14.

When

When he will harden Man that he may humble him, and make him acknowledge his Creator, when he calls Man the Seed of the Woman; and hath he done this without a cause? For amongst all the Creatures that God hath created, there is not any more subject to infirmity than the Woman, especially those that bear Children; for with much ado shall she get one Months rest in the whole Year, in which she is not in some trouble and perplexity, with continual fears and tremblings; besides he says this, living but a little while; for reckoning the shortness of Mans Life, there is nothing that passes away so briefly as the Life of Man; for if you do but stop his Nose and Mouth, you need do no more; for what is his Life, but a little blast or breath that is inclosed in them: for which cause *Theophrastes*, and more of the Ancients, mumured against Nature because she had given the benefit of long life to Stags and Ravens, and many other Creatures, whose life

The Complaint of *Theophrastes*, that the Life of Animals was longer than Man.

brought little or no profit; but to Man, the King of all Creatures, she had given so short a Life, notwithstanding he had good to imploy himself about; and yet that little of Life which is left him is shortned too, by sleeping and dreaming, by cares and fears, by anger and other indignities; so that if we should put them all upon account, we should find that there would be left less than nothing to us, that we could call a Life, and since the Prophet compares Man to a Cloud or Shadow; and what is the latter, but a thing that appears and deceives Mans sight, a Phantasme, or false Figure, without any shape or substance, which appears to be sometimes great, sometimes little, much like unto a Man, who appears sometimes to be something, when at the same time he is really nothing; for when he is racked up to the highest degree and pitch of honour, then it is that he is neareſt to destruction, for he shall perish suddenly, and none shall know what is become of him no more than of the Shadow when the Night is come, for so he is taken; as says the Psalmist, *I have seen the wicked flourishing*

like

like a green Bay Tree, I passed by and he was gone, I sought after his place but I could not find him, for he was gone and his place shall know him no more.

We have now shewed you, with as much sincerity as is possible, with how many perils and dangers Man is come out of this his first Labyrinth of Infancy; and now let us consider what he will promise us more, or if there be any end of his misery. If we can judge with equity, we shall find that in all this he doth not determine when to take end, for he is still the same in participation pressing always forward, for this is the season that Nature hath fitted him for a more fierce Combate; for now his Blood begins to boyl, and his Flesh begins to call and summon him, and the World brings him to evils, and the Wiles of the Devil holds him, and his Youth prompts him forward, and connives at all, so that it is impossible that one should fight with so many Vices at a time, without being snared in some, and discomfited and defeated by others; for in a young Body, where riches, liberty, and delights do abound, there all the Vices of the World

World do (as *Mark Anthony* sayes) lay Siege against him: And now is it not a pity, think you, that this miserable Creature, Man, should be Nursed with any other Milk than that of his own Mother, or should be constrained to take any other Instructions than those of his own Parents?

For he is no more worthy to be accounted a Parent, who disdains to instruct his own Children, or take any pains about them, for we are forced to approve the severity of Masters to teach our Children the Principles of Arts and Sciences, because there is is no ground, let it be never so fertile and happy, but will Bastardize it self if it be not well cultivated, and mannured as it ought to be; for the fatter and fertiler the ground is, so much the more it will produce bad Ways, if it be not well Laboured by the Husbandman as it ought; and so likewise the livelier and the more industrious a Child is, the more is the peril and danger of his being debauched; so that you ought to trim and prune their Hearts when they are little, and bow the Twig when it is green,

green, and cut away all superfluous branches that sprout from it, if ever you do intend to receive any good fruit from it afterwards; so ought you to reform and root up all Vices in Youth, by clipping it in the Bud as it begins to grow, for fear it should turn to scandal in the Parents afterwards; but how many Fathers and Mothers are there in the World now a-days, for want of good instruction in their Youth, have instead of rest and consolation, been forced to eat many an hard Choak-Pear, or to say more properly, to eat the Bread of carefulness and sorrow in their Old-age; and how many Mothers are there now a-days, that instead of giving their Daughters good Doctrine and Instruction, they will entertain and cherish them in their delicious voluptuousness and wantonness; but if such are Nurses of the Body, they are destroyers of the Soul: Therefore let all such Parents take heed betimes, lest they bring a Curse upon themselves for their Children. For if *Ely* was so severely punished for his Children, through his default of not chastising them in their Youth, as it ap-

appertained unto him to do; what may many Fathers expect now a-days, who are not content to encourage their Children, but instead of being their Correctors are become their Corrupters by their evil Examples, (but these may be compared to the Monkeys who kill their young-ones with kindness, through the great esteem they have for them;) which is the very cause that they fall at last into the hands of the Hang-man, to be chastised by him instead of the School-master. The ancient *Romans* were wont to have their Parents in so great disesteem, that did not chastise their Children in their Youth, that they made a Law which they called *Fascidie*, by which it was ordained that for the first fault it should be only shewed to the Son, and for the second he should be whipped; but for the third he should be hanged, and his Father banished, because his want of chastising his Son in his Youth had made himself a partaker with his Son in the fault.

But I would gladly ask the question, if I might be resolved, What the ancient *Romans* would say if they were to

see

for us now a-days, in what pitiful estate many of our Christian Republicks are in, by the ill managent of Affairs, as in relation of Parents to their Children, for they might justly say by what means or ways might some Fathers be brought to condign punishment for their faults; for instead of beginning of Discipline in their own Houses and Families, and beginning of giving good Examples to their Children of Virtue, by their own Precepts, they will corrupt them their selves by their evil Examples, and deprive them of all goodness by, shewing them the worst of Principles; for the first Precept that they teach them, in order towards their living in the World, is to blaspheme, to cry, and exclaim; and by these Precepts the Children learn to become Drunkards, Gluttons, and to be Whore-mongers, and Adulterers, despising and dispersing of the substance of their Masters, by prostituting of Women and Maids in their presence; and how many Mothers are there in this World now a-days, that do, like *Herodias*, teach their Daughters to dance in Rhetorick,

rick, haunt company, dress and pain
their Faces, putting on them Ring
and Jewels, as though they were goin
to set up Shops of Merchandizing Jo
and Jollity; but let such beware tha
it falls not out to them in the end, a
it did to *David*, whose sins were pu
nished by his Children, as it came to
pass afterwards; for his Son *Amon* de
filed *Thamar* his own Sister, and *Ab*
salon killed his Brother *Amon* for the
same, and afterwards plotted and con
trived the killing of his own Father
and the driving him out of his King
dom. But the Rule of the ancient Phi
losophers has been found true, wh
were wont to say, that if a Man com
mitted many Vices in this World, God
reserved the punishment of them til
the next; except it were this, that a
Man had ill brought up his Children,
which was wont to bring him pain and
punishment in this World; for the
Father can give the Child no more but
mortal and frail Flesh, by the corrup
tion of which the Life takes end; but
by his good Doctrine and Discipline
in all good Arts and Sciences, his eter
nal Renown and Memory is reserved.

We

We may conclude then, that if the Child has been in so great perils and dangers, by being Nursed by a corrupt Nurse, it is to be feared that the peril will redound to the right place; that is to say to those that by their charge ought to teach and instruct him; for as much as the feeding of the Body is more vile than that of the Spirit. But in regard that we have not as yet brought *Plato* into place, whose Philosophy has been more Divine concerning Humane Misery and Calamity, than all the rest of the Heathenish Philosophers, the which he hath so happily sought and reduced into view by that small glimmering light, which he had only by the light of Nature, insomuch that many reading of his Book of the Immortality of the Soul, and his *Axiogue*, think his Precept to have out-reached Rocks and Mountains out of those shallow Streams and Brinks of Pitifulness, when he says to this effect, That when the Thread of this miserable Life is cut by Death, it brings us into the fruition and joyfulness of a second Life, which is the true and assured Port of Bliss and Happiness.

This great Philosopher in a Dialogue which he made of Death, and the surprisals of this cadique Life, introducing a certain Philosopher whose name was *Zocrates*, to which he told this Introduction, by an admirable Eloquence, of all the miseries and misfortunes of this miserable Life, as followeth. *Dost thou not know*, says he, *that this Human Life is but a kind of Perigrination, by which the profoundly wise do pass into Joys singing* Hallelujah's, *when by necessity they are approaching universally to the end of this; and dost thou not know very well*, says he, *that Man consists in a Soul as well as in a Body, which Soul is inclosed in the Body, as in a Tabernacle, in which Nature has invironed it, not without a great many evils and vexations; and that if she does sometimes inlarge her benefits they stay so little a time, as they end in sorrow and heavineſs, and so by this occasion the Soul comes to a resenting of the pains, and a desiring of her Celestial Habitation, hating all supernatural pleasures and worldly goods.*

Then consider again, that the departing of the Soul out of this World is nothing but a promotion, or a change

ging of evil into good; but behold and see a little nearer hand, *says he*, what passes between the Nativity and the Tomb, how many sorts of miseries must we taste and try the experiment of, as admit it be Poverty, Heats, Colds, or the Rod with Stripes, and the like, before he be able to pronounce his own small conceptions: What other Messengers, or certain shews can he have of his own miseries, but tears, pains, and groans? and when he has passed already so much of his evils in the distresses of his Infancy, till he is come now to the seventh Year of his Age, then he is assoon put into the hands of a School-master to teach him his Book, and to stand as a Guardian over him, till he is grown a little further into strength and knowledg, then he must have his Tutors and Reformers to pass more severe sensure, with rigour, upon all his Actions, for his better deportment, and accustoming him to labours of this kind, a thing very irksome and grievous to young People: And now this being done, the Hair now begins to cover his Face, and he soon begins to write himself Man:

But however, this is the time that he begins to enter into the greater anxiety of labour and trouble, both of Body and Spirit; for now he must begin to frequent Publick places, and haunt Companies, which are like so many Touch-stones to try all his Actions whether they are good or evil: If he be of a Noble Extraction, or illustrious Family, he will then be forced into a thousand Hazards and Enterprises in the Wars, exposing himself into an infinite of perils, hazarding his Life and spilling his Blood, and all to die in the Bed of Honour; otherwise he will be counted a Coward, a base Fellow, and had in contempt of all generous Spirits. But if his Extraction be but mean, and he of a Mechanick Calling, he cannot for all that avoid running the risk of a thousand evil conveniences, of hard labours and pains both of Body and Mind, working often both Day and Night to get those things that are necessary for him and to maintain the State of his Life and many times with all the labour and diligence that he can use, he can scarcely, without a great deal of labour

vexation, satisfie his continual craving necessities. It is not then without a cause that *Marcus Aurelius*, the 18th Emperour of *Rome*, considering the miserable condition of our Humanity, was accustomed to say, I have often thought in my self, if it were possible to find out any State, Land, Age, Kingdom, or Generation, or any condition in which there might be found a Man that durst be so bold as to say or vaunt himself so far, that he in all his Life-time never had tasted what was an adverse fortune, and if any such were to be found, he must be such an hideous Monster that there could be none to compare with him in the World, insomuch that both living and dead would long to have a sight of him; and to conclude, *says he*, I find by my own Example that there is no such to be found; for he that I saw yesterday rich, to day is poor; he that was yesterday well, to day is sick; he that I saw yesterday laughing, is to day weeping; he that I saw yesterday in prosperity, is to day in an evil estate by misfortunes; and he that was yesterday alive, I saw to day laid into his Grave. What

What shall we say then, but let us return to our first work, and reduce things by their loser, and see what Man there is amongst the many humane Creatures that was never given or born to some Estate, or some other way to get himself a Livelihood, that has not been accused at some time or other, of which he has complained of envy with anger and grief; and now for our better experimenting of the matter, let us consider every Principal Estate in its own Particulars.

And now let us begin with those that swim on the Waters, and make profession of being Mariners, in how many perils are they in continually both night and day; and what is the place of their abode and habitation but a foul and unpleasant Prison, as is also their manner of living; for what are their Habits but a Gutter, or Spunge filled with Rain, and themselves are always Vagabonds in a continued Exile, without any repose at all, subject to all the ill conveniences that may be, of Wind, Hail, Rain, Snow,

The misery of those that profess Travel by Sea.

snow, and all Tempests, at the mercy of Pyrats and Sea-Rovers, of Rocks and Sands, and in a continual hazard of being intombed in the Bellies of the Fish. For which cause *Bias* that wise *Greek* Philosopher, did not know whether he should reckon this sort of People amongst the Terrestrial, or Watery; for he made it a doubt whether they were to be reckoned amongst the living or the dead: And another called *Anacharsis*, says, That they are no further separated from death than the thickness of the Plank on which they swim, meaning the sides of the Ship in which they are imbarqued.

And now if we think this kind of Life to be cruel and abominable, how much greater sweetness think you may be found in *Agriculture* and Manuring of Ground, which can be counted at the best but a rude and rustick kind of Life; although at the first and prime sight of it, it looks somewhat ancient in its tranquility, and happy, in that it's simple, harmless, and innocent; and that many Patriarchs and Prophets have chosen this kind of Life before others, as looking upon it to be most

freed

freed from deceipts, frauds, and cozenages; and likewise many of the *Roman* Emperours have made this kind of Life their choice, leaving their Capitals, Palaces, Arches, Theatres, Amphitheaters, Colosses, Pyramides, and many more of their proud and stately Edifices, to return into the Country and Till the Ground with their own Hands; Trimming and Pruning of their Trees and Orchards, with their Gardens, and the like; as we have it of *Cyrus*, *Constantine*, *Cæsar*, &c. But those that will consider these things a little nearer hand, they may very well say, that amongst these Roses there are very many Prickles, which is a certain truth; for when God drove Man out of *Paradise*, he sent him out to Till the Ground, as an Exile, saying unto him, *The Ground is cursed for thy sake, yea, with sorrow shalt thou eat of it all the days of thy Life, Thorns and Thistles shall it bring forth, and thou shalt eat the Herb of the Field; in the sweat of thy Face shalt thou eat Bread, until thou return to the Ground again; for out of the Ground wast thou taken, for Dust thou art, and to Dust thou shalt return.* Gen. 3.

But

But alas! who has had more experience of what the Lord has said, than the poor labouring Countreyman? who sometimes after having dunged and sowed his Ground, working all the day, endured the extremity of the heat of the Sun, and the rigour of the Cold; and sometimes the bitings of Serpents, sweating Water and Blood all the Year to till and labour the Ground, their Nurse, expecting to receive the Fruit of their Labour, after they have waited so long with patience for it; and at last, how suddenly doth Hail, Frost, Fog, Mist, Blast, Tempest, or such like Accidents, come and defraud them of all their hopes; or it may be one of his Sheep, or Cows, is dead, and the rest are violently taken away by the Souldiers whilst he is labouring in the Field; and when he returns home to his House, instead of receiving comfort and consolation after his hard labour, expecting rest, he finds his Wife weeping, his Children crying, and his whole Family complaining and making great lamentations for hunger; and in short, this is nothing else but an Ulcer, and

Sore, having only one perpetual cause of this pain, which makes us now complain of one thing, and anon of another; as now of Rain and anon of Drought, sometimes of Calms, and anon of Winds and Tempests; but above all, of the Souldiers, and of an infinite other mischiefs and miseries, which are all figured out in form of a Complaint by one *Da Pacem*, which a Friend of mine presented me one day; the tenour of it is as followeth,

The Countrymans Complaint.

O God, whom no Man can gain-say, thou knowest, if that I tell a lye, I have neither Horse, nor Mare left; to whom then may I complain,

Da Give

But unto thee O Lord, Commander of all, which canst bring things to pass without danger; praying thee for to be my Avenger, giving to them and us, alas,

Pacem Peace

That Peace which is so necessary in my advice; yet notwithstanding, if thou will punish

punish Man for sin, thou hast cause enough, and may'st well do it.

Domine Lord

Our Fathers which have been in the World so long before us, such wickedness have never seen as we do that are here.

In diebus nostris, In our days,

In the sweat of my Face I labour,
Yet starve with hunger great;
For in three days, one bit of Bread
In my poor Family hath not been eat.

Quia non est For there is none

I have Planted, Sowed, and Gathered;
I have Dunged, and Plowed my Ground,
to give Food unto my Little-ones; but alas, all is gone, and eaten from them.

Alius Other

It is not one alone, but God knows how many times a-day they do me allarm, as well by Thieves, Serjeants, as Souldiers and others, I know not how many.

Qui That

For my Calves they will cleave my Head, my Sheep and Lambs they do de-

stroy; such Men are these, that do us annoy, but will not seek for to defend us.

Pugnet Fighteth

But alas! it is an easie matter to fight amongst us poor Labourers; when they are mad and angry, beating us, instead of fighting for us.

Pro nobis For us

O my Creator; when I think on thy bounty, it comforts me to think that the evil I do bear, none shall make me a recompence.

Nisi tu But only thou

To put my trust in the World, it were a resolute thing; in them there is no relief at all, but in thee alone is all my trust.

Deus. O God.

When pillaging shall cease,
Right Reason, with good policy,
Shall maintain the effects of Justice;
O what good days, then shall we see.

And now let us leave the poor Labourers and their Complaints, to their Miseries and sore Travels, to penetrate

trate a little forwarder, and see what they do in Traffique and Merchandizing; if we but consider them in their exterior parts, they seem wholly to be exempted from all miseries, promising some rest to themselves by means of their great riches, in which they so much abound; and like, as *Pliny* says, they were invented for the necessity of Life; and as otherwise Men have written of them, as namely, *Thales*, *Solon*, and *Hypocrates* were all of this Calling, it being found to be profitable by many reasons; as namely, it maintains Princes in amity and bounty one with the other, by transporting that out of one City, which abounds there, into another City where it is wanting; but it is a thing so easie to be disguised, that one cannot presently know by the sight of the Eye how many evils do attend the Merchants Life, nor how many dangers they are subject to every hour of the day, both by Sea and Land; not reckoning that in the greatest part of their Lives, they are as Fugitives and Vagabonds to the Towns and Countries of their Nativity; resembling banished Persons in all things, except

in this, that their banishment is voluntary, because they run and fly, and turn upon the Sea, as well as upon the Land, with a fire and flame of an ardent desire of gain, coveting all to themselves, and are content to be deprived of rest and ease which they ought to receive with their Wives, Children, Lands, and Possessions, putting themselves into an hazard of their Lives every day and every hour, besides a thousand devices and ambushes prepared for them by Pyrats at Sea, and Thieves by Land; and all through an unsatiable desire of wealth and avarice, which so torments them and spurs them on, so much, that many of them would have much ado to be rich without this fraudulent gain in Traffique, and the cheating of others; so that it is one of their common Proverbs, to say, That if ever they mean to be rich, they must turn their backs two or three years upon God, and enlarge a small entry that they have in their Consciences, and by so doing they may make shift to be so rich as to surpass a small Fortune quickly; and

by what hath already been ſaid, we may obſerve and diſcern many other evils and maledictions, relating and depending thereon; as when they bring corrupt Wares from a ſtrange Country, which are not neceſſary for the uſe and ſupport of Humane Life, but only to entertain fooliſh Women, Children, and others, in their pomp and deliciouſneſs, as if our Nature were not frail and corrupt enough of it ſelf, but that they muſt be prompt unto it by their fraud and gaudy fooleries, to drive her on with the greater fury to their painted Toys; and at this time there is ſcarcely a Kingdom, People, or Commonwealth, that is not robbed and deſpoiled of their Money by their Novelties: But the worſt of all is, that having received the Impreſſion of theſe ſtrangers to us, and they communicating their Merchandiſe to us, corrupting and defrauding of us, by holding their Counſels, Monopolies, and Aſſizes, having a Comunity of Purſe among themſelves, who ſurpaſſing the ſmaller Merchants in Riches ſell them in groſs, that they may with

the more ease cheat us afterward by Retail; and yet the peril is many times greater than this, for under the pretence of Traffique, they hold correspondence with our Neighbouring Princes who are Strangers, Communicating to them the Secrets of the Country, lending them Money, and sometimes selling and betraying of their own Country into the hands of Strangers; the experience of which we have had in *France* so many years since, to the utter ruine and desolation of many People.

Besides a many thousand small Tricks and Cheats which they use in their cozenages of many, when they do alter, substitute, corrupt and disguise their Drugs, in which for the most part depends the Life of Man; but it is always the chiefest Secret in their Art, and not to be known by every one; wherefore they instruct their Factors and Servants in their youth, and to those that are the best learned in this Art they will augment to their Wages, giving them the greater prises, but more especially to those that can swear and forswear, and

that have their Tongues so well hanged, as they can counterfeit the *Genuaise*, the *Florentines*, and the *Venetians*, insomuch that they have reduced things now a-days to that pitiful state, that you shall scarcely dare to go out of a Shop, after you have beaten a price of any thing, for fear that at your return you find not the same, but the supposed things you were bargaining for, it having been changed by the art of these little Thieves, of making it no Conscience of engaging their Souls to the Devil for to enrich their Masters: But there is another sort of Merchants also which we have not touched upon as yet, who adorn their Shops with other Mens Moneys, and under the pretence of some great Adventures in Merchandizing, borrowing all they can from one or another fraudulently, till all on a sudden they break, and turn Bankrupts when they have a sufficient quantity of other Mens Moneys in their hands, defrauding the poor Creditors, and so conveying themselves away into some other Country, where they may live at ease upon what they have cheated and cozened their Neighbours

bours of, (and then, as they say, the
are gone to *Tangier*) leaving ma
times their Creditors so poor, and in
pitiful a condition, that many hav
made away with themselves with the
own hands, to think that they should b
defrauded of that which they thoug
to have been as secure as if it had be
in their own Purses; which thing
were so profoundly considered by th
Athenians, that they would not pe
mit their Merchants to inhabit, or dwe
with the other Citizens, but assigne
them a place to dwell in alone, seque
stred as it were from the City, wher
they were permitted to exercise the
Traffique and Merchandizing; na
there have been some ancient Repub
liques that would not receive a Me
chant into any Office, or Dignity in th
Publick, nor admit him into the Cou
cil with the Citizens and other Me
bers of the Town; as also the Eccle
siastical Persons have oftentimes co
demned them in divers Passages o
their Writings, as namely S. *John Chry
sostom* and S. *Augustine*, who say it is ve
ry difficult for them to return and co
ply with God, and to please him b
a tru

true and sincere repentance for their sins past, committed in their Traffiques.

And now having taken a view of the Merchants Life, let us leave them and all their frauds, and so proceed to a view of the Tragical Life of a Souldier, and the hard servitude of those that follow the Wars, which is so austere and rigorous, that the very brute Beasts abhor it; for they have their resting place at Night in the Holes and Caves of the Earth, but the Souldier is for the most part always waking, having his Quarters at the Sign of the Moon, in Rain, Snow, Hail, Frost, Wind, and Storms, enduring hunger and thirst, cold and heat, with all manner of hardship; besides, when he hears the sad Signal given for the Battel, he must then consider with himself, that now he must prepare for death, that is, either to dye himself, or else to kill and murder his neighbour, and all this for 12 s. by the Month; and now of all the miseries of the World, there is none to equal

The Miseries of the Souldiers, or Men of War.

qual or compare with that of t
Souldier; for not regarding dang
he expoſes his very Body to the ope
ing of the Cannons Mouth: and no
wilt thou know what pitiful Spec
cles the War doth produce, or h
thou ever ſeen the Conflicts betw
Bears and Lions, or any ſuch like
rious Animals, together with wh
cruelty they do tear each other Li
from Limb; but how much more a
minable it is to ſee a Man againſt
Man paſſing in fury, and in a man
transformed into a Beaſt, to exerc
his rage and fury upon his Neighbo
not reckoning how many evils th
are depending upon this fury and rag
for it is the poor People that ha
builded and compoſed ſo many bra
Towns and Cities, adminiſtring th
ſweat and labour to the fortifying
it, and by their diligence have
riched and maintained it; and no
their preſence it is demoliſhed and
faced, and they themſelves are diſpo
ed of their Labours, their Cattel
violently taken away from them
force, their Corn like an Abortive
cut in the Blade, and the poor L
bour

bourers are killed and murdered, and their Towns and villages are burnt, and all are in a continual amazement and fear; there is not a Family but weeps and laments, because their Arts and Trades are destroyed, or else grown cold and laid aside, and the poor People that administred Food by their Labourers in the Field, are now distressed and constrained to fast till they dye with hunger, or else use some indirect and forbidden or ignoble Arts, to sustain their poor miserable Lives, by any way whatsoever they can find out; the Virgins are defiled, and the chaste Matrons staying at home are abused, and dispoiled of all in their Houses; the Law is silenced, and Humanity is extinguished, Religion is contemned, and all holy places prophaned, the old Men are kept Captives and often see their Children murdered before their Eyes; we find an infinite of Widows and Orphans. Kings and Princes are envied for the great Subsidies that are imposed upon the People, so that they murmur at their Commands, and hate them for

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it, which they shew by their imp
cations; they are forced to entert
Strangers who make their gains a
practises upon them, besides they m
be at great expence and charges
their preparation for War, whether
be by Sea or Land; they must fort
many Places with Bulwarks, Forts, a
Castles, preparing of Tents, dra
ing of their Machines and Engin
their Cannons and Arms, with th
Carts and Waggons, cleansing th
Moats and Trenches, making of G
ters for conveyance of Water, s
ting of Centinels, and other such li
exercises of War, and all with e
treme art, charge, labour, and ve
tion to the Princes and Governours
Countries and Provinces: But alas!
is not enough that Nature hath m
Man so miserable and frail of himse
and subject to so many evils, and le
ing him to be consumed and destro
ed by all, but hath also ordained
War for him; an evil that is so stra
and pernicious, that it doth not o
comprehend all other evils in it
but surpasses them all by far; but th
co

contagious Plague doth not only afflict the wicked, but its most cruel Sores light the oftnest upon the poor and innocent, also to the great discouragement of their poor afflicted Souls.

And now if our rage and fury were but exercised against Strangers and Heathens, the Victory might bring some small contentment to the Victor; but alas, good God! would we know what are the glories and the triumphs of the War amongst Christian Princes, we shall find that their safety and preservation is in the ruine and destruction of their Neighbours; their greatest riches are the poverty and spoils of others, their joys are augmented by the sorrows and tears of others; for when others mourn and weep they laugh and rejoice, and yet many of their Victories are not so happy, but that the Victors and Conquerors do in the end bewail, and lament it with tears; for it is impossible that there should be a Battel fought with so much good fortune and success to the Conquerour, but that the Conquerour himself

ſelf may, and doth oftentimes repent it, if they have any touch or feeling of Humanity at all left in them; a thing which the very Heathens themſelves have teſtified by their own confeſſions; as namely *Mark Aurelius*, that great Emperour of *Rome*, who after many great and glorious Victories obtained over his Enemies, ſo that he received his Triumphs at *Rome*, for his great Valour and Conduct; yet for all that, he ſo much reſented the miſchiefs and wrongs that he had done his Neighbours, that it grieved him to the very Soul, as he told ſome of his Friends in this enſuing diſcourſe, as they were conducting him to his Chariot of Triumph, where he breaks out into this diſcourſe, ſaying, *O what greater folly, or vanity can there be in an Emperour of* Rome, *than this; for after he hath conquered many a ſtrong Town, altered the conſtitution of the Government, deſtroyed Cities, raced Fortreſſes, diſrobed the Poor, enriched an infinite of Tyrants, made many Widows and Orphans, and now in recompenſe of all my pains and labour, they receive me with magnificence and triumph; many are the dead*

and many are the wounded, that still are in labour, and one alone must carry all the glory of the Victory. Nay, he invoked the immortal Gods to bear him witness, that when they should carry him in this triumphing manner into *Rome*, and when he should see the poor Captives in Chains, and hear the lamentations of so many poor Widows and distressed People, and to see so much ill-gotten Treasure drawn before him, and he record the number of the dead, or slain, or the price of so much blood as it hath cost; when he was seated in Publick he could have wept drops of blood from his heart, or in his heart, and begins to write against *Rome* in this pitiful manner, and cryed out in so much passion, saying, *O* Rome, *come hither, and tell me why thou art so rejoiced at the misfortunes of others; art thou more ancient than* Babylon, *more beautiful than* Hely, *more rich than* Carthage, *more strong than* Troy? *Art thou more peopled than* Thebes, *more surrounded with Ships than* Corinth, *more delicious than* Tyre? *Or art thou more happy than* Numance; *which are all perished, notwithstanding they were guard-*

ed by so many Virtues; and thinkest thou to remain perpetually, being filled by so many Vices, and peopled by so many vitious Persons? but believe and know this for certain, That the glory that is at present in thee, was first in them; and the destruction that is now in them, will be in thee another day hereafter. But what strange Philosophy, or Saint-like Oracle was this in him, to utter such passionate words as these by way of Prophecy, being an Heathen, and not any ways illuminated, or illustrated by the light of the Gospel: And now may not we Christians, who have been brought up in a better School, and are illuminated by the Grace of the Holy Ghost, justly fear that these Pagans will rise up at the day of Judgment against us, who set so cheap a rate upon humane blood, seeing that the War hath already for so many years last past, spoiled and destroyed so many Christian Commonwealths in *Europe*, that one should have much ado at this day to find either Kingdom, or Commonwealth in *Europe* that is not inhumanely stained with humane blood; for scarcely either Sea, or Stream, be

is made red by the same, to the horrour and amazement of all good People; that is to say, all good Christians, who have with sincerity of heart and mind received the light of the Gospel into a pure Soul. *Halaricus*, King of the *Gothes*, having at a time sacked *Rome* (as recounteth *Paulus Orosius*, who flourished at that time) made a Proclamation, and caused it to be Proclaimed by sound of Trumpet, that they should not hurt or damnifie any that had fled for safeguard into the Temple of S. *Peter*, or S. *Paul*: But things are come to such a desolation in these our times, and Generation, insomuch that none are in security, or safeguard, in the Temples, or Holy Places; for both the Virgins and the Women are defiled in them, and the poor Sheep of Jesus Christ are made a Prey of, and killed by them; and both Men and Women are fallen aboard of, and murdered and destroyed, not sparing, or pardoning Age, Sect, or Degree, but all are sacrificed as much as in them lies, as if they would fight against Nature it self, to ruine and destroy it if it were possible, insomuch that at last

they would be forced (if God was not able) to repleniſh the Earth with People, and the Commonwealth with Inhabitants; the Wild-Beaſts of the Fields, or the Trees, would be inthronized, and the Earth would be by little and little deſerted by her Inhabitants.

But how comes it to paſs that we are ſo prompt, and inclined to the ruine and deſtruction of thoſe for whoſe ſalvation Chriſt died; or how comes it to paſs that we are ſo prodigal of the Lives and Blood of others, for whom Jeſus Chriſt was content to ſhed his moſt precious Blood, for their good and preſervation; but why have we not at leaſt as much compaſſion towards our Brethren as the brute Beaſts have one towards another, who ſeldom, or never, do exerciſe their rage and fury one againſt another, except it be in caſe of hunger, or in defence of their little-ones; and if it fortunes ſo, as in ſuch a caſe as this they do exerciſe their cruelty and rage the one againſt the other, yet it is ſtill with ſuch Weapons as Nature hath given them, and not by their thundring Engines, the inventions of the Devil, as

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we do who seek nothing but the destruction of each other; for what is able to withstand the force of a Cannon, seeing that there is no manner of Tyrany but is comprehended in this mischievous Invention; so that if it be duly considered, it is not only more dangerous than all other Weapons besides, be they the worst and sharpest in the World, but is more pernicious than all other venomous Poysons whatsoever: In fine, this Powder, or Seed of the Devil, is so well known now a-days, that there needs no more to be said of it in this place, but conclude this Point as the Author doth with a regret that these ill Seeds should be used in such Vessels as they are to such ill uses; for as he says, we call them *Cannon*, *Culverin* and *Demiculverin*, *Sakers*, *Faulkons*, *Drakes*, and *Musquets*; but by their imposing of these Names upon them they have very much failed in their impositions, because they might have very well served us for pleasure and delight, and their Master might have imposed the Names of the Devil, or some of his infernal Crew, upon them; for as the Devil

de-

delights to destroy the Soul of M
so do these inventions tear and d
member the Bodies of Men by th
diabolical force and art used by th

And now having declared what t
do in the Wars, and what recompe
they have that make their practise
it, let us now look towards the Pa
ces of Princes, and see what is do
there, and what is the felicity of th
Gentlemen we call Courtiers, wh
make their Essay in delights, as thou
there were no felicity in the World t
that of the Princes gracious look
and lending them an ear to all their r
quests, favouring them with such
gracious Aspect, that they are alwa
cherished and favoured so, that at a
times they can give admittance to o
thers, and ingratiate their Friends in
the Princes favour with themselve
and so take the best of the spoils of o
thers to their own uses, contriving a
all Offices of Humanity, as Carousing
and Embracements, and all such Exer
cises, being environed with all th
sweets and delights of the Court; (bu
as the *French* render it) are fed wit
the Sugar-plums, and blessed with th
Holy-water of the Court. But

But they must expect to find it other-
wise in the end, to their shame; for it
will make them blush to see themselves
made use of as the Angler doth of his
Hooks and Baits, for so soon as he
feeleth any thing at his Line he pulls at
it, although others play abroad, and
lurcheth from danger; others there are
that will stay till they are full like a
Sponge, and so are made to give all
back again, whilst others do nothing
but invent Subsidies, and look out se-
veral manner of means to swell their
Princes Treasure into a Bulk, and to
enrich themselves by the spoils of poor
People; but the Prince doth many
times with them, as we do with our
Swine, letting them feed till they are
fat, that we may feed our selves on
them, and devour them; for when the
Prince hath permitted them to enrich
themselves and are become fat, fit for
his purpose, then he seeks means to
dispoil them of all their ill-gotten
Goods; and then a new-comer is put
into their place, and many times prefer-
red before them, to their great shame
and utter disgrace; so that by this you
may see how many times these misera-

ble

ble Courtiers ſell their liberty for
ches, and yet not enjoy them lo
for they muſt (if ever they inte
be rich) bow and cringe to every Po
er and Authority, and conform th
ſelves to all Commands, whether
or unjuſt it matters not with the
they muſt laugh when their Prin
laughs, ſeem to be caſt down when
looks ſad, approve of all that he
proves of, condemn all that he co
demns, whether good or evil, obey
him in all things to the very altering
Nature, and changing it in themſelv
if need ſo require; for they muſt
ſevere with the ſevere, ſad and m
lancholly with the melancholly, tra
forming of their Humane Nature in
a natural complyance with the natu
and humour of him whom they inte
to pleaſe, (let their own natural i
clinations be what they will) or e
they muſt expect nothing from him, ſo
all will confeſs that the Giver is to
complyed with by the Receiver in
things; ſo that by this, if the Prince
wanton & laſcivious, his Courtiers m
be ſo too; or if he be cruel, they can
no leſs than delight in ſhedding of Blo

and so in short they must resemble him in all things whom they mean to please, and yet many times a small offence quenches all the good service that ever they did all their Life-time; like to that which was practised upon those, who were aiding and assisting to *Adrian* the Emperour, who were by him after advanced to high Estate and Dignity for their faithfulness and loyalty to him; and yet they were as soon, by the malicious reports of some flatterers, not only despoiled and stripped of all their Honours and Dignities that he had given them, but were likewise in the end declared his Capital Enemies: A thing that was very lively foreseen and considered of by *Plato* in the Court of the *Athenians*, which made him leave them and all their delights, which could not always so well command him, or charm him with the pleasures of the Court, but that he returned to *Denis*, Tyrant of *Sicily*, who at last sold him away to the Pyrats. And now what may be meant by that old and wise Philosopher, *Zeno*, who *Phalaris*, in satisfaction for the good service done to him,

caused him cruelly to be put to death
as did likewise the King of *Cyprus*
Anacreon, and the noble Philosopher
Anaxagoras; and *Nero* to his School-
master, *Seneca*; and *Alexander* to Ca-
listhenes, because he would not adore
him, caused him to have his Hands
Feet, and Ears to be cut off, and
Eyes to be pulled out, and so left him
to the mercy of a mercilesse Prince
where he miserably ended his misera-
ble Life. And such has been the end
a great number of just and honest
Men, who would not obey the tur-
rous humours and affections of the
Princes, but have lost their Lives
recompence of their good service
and wholsome counsels; not reckon-
ing the many Vices that do usually
company those that do follow the
Court, where the greater part of
mane things are become prepostero
that many at the Court will vail the
Bonnet to thee, when if it lay in the
power they would at the same time
cut off thy Head; and they will bow
the Knee to thee, doing thee reverence
when at the same time they would
gladly hazard the breaking of the
o

own Legs to carry thee to thy Grave; and such as these are called Sirs, whereas they deserve the name of Hangman rather; for there is always I know not what, or I know not how, one whom I do not understand, that is the cause of a continual complaint, and alteration and despight; but at Court if you will commit Adultery, you may find those that will comply with your humour; or if you will quarrel, you may find with whom to quarrel; or if you will lye, you may find those that will approve of your lying; or if you will steal, you may find those that will tell you a thousand subtilties to effect it; and in short, if you will Pipe, Card, and Dice, or any such like, you can never want company, or Brethren in iniquity, for your Companions, and to encourage you in so doing; and if you will swear and bear false witness, you may find those that will employ you, and pay you for your pains: And in brief if you will but addict your self to all sorts of sins and iniquities, there you may find the formality and Examples of them. And now behold you have

here seen the Lives of a great number of these Gentlemen Courtiers, which cannot properly be called a Life, but rather a Death by Proxy; see here the whole employment of their Youth, which cannot well be called Youth, but a transitory Death, because they made Vice the whole employment of their Lives; and now when thou art grown old in the sins of thy Youth, dost thou know what it is to have a gray Head, and thy Feet full of the Gout, a Mouth without Teeth, and thy Reins full of the Gravel, thy heart full of pensiveness and sadness, and thy Soul not very clean from sin: but to be short, there is nothing more to write, but much to be murmurred at; of which things if any one desire a more perfect knowledge, let them read the Works of *Don Antonio de Guevera*, a Bishop of *Mondovent*, and a Chronicler to the Emperour, and *Eneus Silvius*, who have composed two most excellent Pieces, particularly concerning this matter; in which they have painted out a Courtier so much to the Life, that they have cut out all hopes for any one that shall go about to make any fur-

further discovery after them; they have so amply compleated it themselves, that they have left nothing for those to write, that shall attempt to write after them.

And now having made you so full a description of a Courtier, let us leave them to their miserable Lives so full of Iniquity, and contemplate upon the Estate of all great Monarchs a little, whether they be Kings or Emperours, for whom alone one would think that the pleasures and felicities of this Life were created: For if you do but consider, what can render the Life of Man more happy, by its tranquility and contentment? you will find that amongst all other Mortals, Fortune has been a very great prodigal provider for them, which makes them so admirable above all Men in the World besides, whether it be by their Goods, Dignities, and Riches in their Empires and Kingdoms; and by their License to do either good or evil, without controul or contradiction, and by their Might to exercise all manner of Liberalities to whom they please; as likewise all sorts of voluptuousness both of

Body and Mind, or any thing that can be thought on, for the heightning of the contentment of Man; be it in eating, or in all kind of Magnificent Utensils and Vestments, and whatsoever may tickle the Senses, and flatter them into any kind of Humane Concupiscence, it having been prepared for them from their Cradles, to conduct them into that state of Life, which might be as full of all felicity and happiness as Nature it self could provide or furnish them withal; so that the very discourse of this, if we should but consider extremely, there is none but would confess that they triumph in those things alone which often keep all others in languishing. But if we should but contemplate those things a little nearer hand, and examine them by a just Ballance, we should find that these same things which we think are steps to bring them to felicity, and to make them happy, are the very Instruments of Vices, and the occasion of greater evils and mischiefs, and do often make them the more unfortunate; for admit they are served with all the pomp and splendor imaginable,

namely in their precious Apparel, and being honourably served with all sorts of Delicates, both of Meats and Drinks, to their very hearts content; yet what doth all this profit or advantage them, seeing that they are always in a continual fear of being poysoned by these Delicates, or cozened by those that serve them; for have we not seen the sad experience of these things in our times, and doth not *Platina* write of a certain Pope, who was poysoned at the Fundament by a Paper that his Servant presented him with upon his Close-stool; others likewise have been poysoned by the smoak of a Torch and Flamboys; but that is most admirable in human nature is, that we should be grown so desperately wicked, that there might be found amongst us any Person so malicious as to mingle Poyson in the Host, as did a *Sienois* who mingled Poyson in the Host, that poysoned on that place the Emperour *Henry* the 7th to death, as you may read in *Fuschius*, in his first part of the Compositions of Medicines.

We read likewise in History of cer-

tain Emperours who durſt not ſo much as lie down at Night to reſt, before they had cauſed both their Beds and Bedſteads, and all the private Corners in their Chambers to be viſited, for fear of being murdered, or made away whilſt they were aſleep; others would never permit a Barber to touch their Face, for fear in taking away their Hair, they ſhould deprive them of their Lives alſo; and now would not a Man die once (as *Julius Cæſar* ſays) rather than live in ſuch a continual fear: And now what a kind of felicity can he have, (though chief of all) if he be not protected by better Men than theſe; for he muſt be always waking, having his Eyes every where, and his Ears open continually, to hear the Complaints and Grievances of every one, doing Juſtice upon all Criminals, and procuring the ſafety of all his Subjects as much as in him lies; and by being known of all, and all knowing him; as the good, by his liberality for their well-doing; and by his terrour to the evil-doers, for puniſhing them according to their deſerts, which make him to be ſo beloved and feared of all,

like

e a God upon Earth; and then he
ust be no less careful to preserve
eace at home amongst his Subjects,
an he is to defend them from all the
ncursions of Strangers; without rec-
oning a great many cares and cala-
ities, that accompany a Scepter and
Crowned Head; for as he com-
ands all, and every where, so for the
ost part two or three governs all at
ome, as *Poge* of *Florence* hath writ a
articular Treatise concerning the in-
elicity of Princes, understanding much
f the evils that attend such Persons,
here he says, there be three sorts of
eople that are very agreeable to
em, and familiar with them; of
hich three the Flatterer holds the
rst rank, and leads the Van, as be-
ng a Capital Enemy to Truth and Ju-
ice, poysoning their Souls with so
estulant and dangerous Poyson, that it
ath almost infected all the World
ith its Contagion; for let the hu-
our of the Prince be what it will, he
ill applaud it to the Skies: as for Ex-
mple, their Folly and Temerity they
all Prudence, their Cruelty they call
ustice, their Luxury and dissolute

living in Adultery, and the like, the
call Pastime and Gallantry; if they
neer and niggardly, they term the
Good-husbandry; or if he be lav
and prodigal, then they call that L
berality; insomuch that there is not
Vice in the Prince, be it what it wi
but they can palliate it over with a di
guise, and masque it under the Nam
and Pretext of some Virtue or other.
The second sort of these are Archi
tectures, or Inventers of new Subsidie
these can never sleep nor rest a Nigh
but in the Morning they bring so
new Invention, or Practise, to t
Prince, to squeeze out Money from th
poor People, causing him to era
new Estates, and the like; these c
break form, and reform at their plea
sure, adding and diminishing wh
they please, and justifying all again
they demand Confiscations and Sub
scriptions, and the like, so that
their study is how to add and augme
the calamities and miseries of the poo
People: And yet there is another so
of these Men (more dangerous tha
the other two) who under the shade
and covert of being thought prude
Me

Men, they counterfeit themselves to be good, and honest Men; and by this they keep their Eyes alwayes upon the Lives and Actions of other Men, making it their business to become Censurers of others, and Reformers of their Vices; for they are always spying out faults, and accusing and imposing of new Laws upon them; being not content many times to deprive Men of their Goods, but pursue them for Lives also, and are the cause that many an honest Man hath been carryed to the Gibbet, whose Lives have been innocent before God; wherefore the Ancients (as writes *Herodian*) were wont if their Kings and Princes were evil in the distribution of Justice in the Publique Affairs, to condemn them for Devils, after they were dead, and would assemble themselves with their Priests to the Temples publiquely, to pray the Gods not to receive them to themselves to Bliss, but recommend them to the Infernal Furies, to the end that they might torment them grievously; and this was not only the Practice of the Ancients, but it hath been done by some Moderns in

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our times, who used some such Imprecations, as writes *Don Antonio de Guevera*, Chronologer to the Emperour, in some of his Epistles, where he says of the Vice-Roy of *Sicily*, in revenge of the many Cruelties and Tyrannies that he had exercised upon his Subjects, this Epithete was, after his death, engraven upon his Tomb, as followeth.

Qui propter nos homines, & propter nostram salutem, descendit ad Inferos.

Who for us Men, and for our salvation, descended into Hell.

And now behold and see if these are not miseries that attend Scepters and Crowns, and the Thorns that Counterpoises all their Splendor and Dignities, which ought to be like unto a Lamp, in resemblance, that gives light to all the World; but if their Virtues be darkned, or obscured by any Vices, it is more an Ensign of Reproach in them, which would not be so in a private Person; for the Prince cannot sin alone, (as writes *Plato*) by the faults that he commits, becaus

of the evil Examples that he gives to others; for if it be difficult for others to be good, (as writes *Hesiod*) how much more difficult must it be for Kings and Princes; for by the affluences of their honours and delights which they see and rejoice in, which bespeaks them so much in love with them, that they seem as Guides to lead them into all Evils, and are the allurements to all Vices; for what was *Saul* before he was raised up to be a King, does not the holy Scriptures declare his beauty and goodness, for which the Lord raised him up to be a King; and yet for all that, how soon was his goodness Eclipsed: and how admirably excellent was the beginning of *Solomon*'s Reign, and how soon was he plunged into royal delights, and so became as soon a Prey to Women: and of twenty and two Kings of *Judah*, we find that not above five or six continued and persevered with all their hearts in their integrity and Goodness; and for the Kings of *Israel*, if you will take an exact view of all their Lives, from *Jeroboam*, the Son of *Nebat*, who made *Israel* to sin, to the last of them, which were nine-

nineteen in all, you will find that they did all of them Govern and Administer the Affairs of the Kingdom very evilly: And so likewise if you will consider the Estates of the *Assyrians*, *Persians*, *Greeks* and *Egyptians*, they will present you with more evil than good in their Reigns: And now consider a little the *Roman* Kings and Emperours, who Commanded in the most flourishing Republiques in the whole World, and you will find so much of their Lives consumed in Vices and all manner of cruelty, that one would abhor to read their Scandalous Lives in History; for what was the Republique of *Rome* before that *Sylla* and *Marius* had mutined in it, and before *Cataline* and *Catullus* conspired in it and before *Julius Cæsar* and *Pompey* had scandalized it, and before the *Augustus* and *Marcus Anthony* had destroyed it, or before *Tiberius* and *Caligula* defamed it, and before *Domitian* and *Nero* corrupted it; for notwithstanding that all these did very much enrich them, by the many additions of Kingdoms and Lordships which they added to it, yet the many Vices that

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they brought along with them were greater many times than the Kingdoms they conquered; for the Good were soon lost, but the Vices remained as an Heritage to the Place, and People, still. But what remembrance remains now of *Romulus* that founded it, or of *Numa Pompilius* that erected the high Capital, or of *Ancus Marcius* who compassed it about with a Wall, or of *Brutus* who delivered it from Tyrants, or of *Camillus* that drove out the *French*: and does not all this give us plainly to understand that their felicity and happiness was in their Principalities, which were the most subject to the assaults of Fortune, more than any other earthly thing whatsoever; for many times the Thread of their Lives came to break, at the very hour when they were in their greatest hopes: the Infamy of those that are bad reputed in History: wherefore all Kings, Emperours, and others, that are constituted to any Dignity, ought for to fear this a thousand times more than the Tongues of evil speakers, who can only defame the living, but their Writings defame and scandalize Men after

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ter they are dead; all which things being very lively considered by *Diocleſian*, and other Emperours, which made them leave their Scepters and Empires, and retire themſelves to a Country-Life, chuſing rather to confine themſelves the reſt of their Lives in ſome Country Village, contenting themſelves with a little, rather than to ſail with a freſh gale, and full ſail of the honour and delights of this tragical World. And ſo much for the troubles of Crowned Heads.

And now let us leave the Kings, and come to the Eccleſiaſtical Perſons; and firſt of all let us begin with their Chief (or at leaſt with their pretended Chief) the Pope and Pontifique, and ſee if he be not happy in this World, and fortunate, becauſe his Dignities and Honours are greater than all others, by reaſon he accrues thereunto without pains or labours, without Arms or Effuſion of Blood, and are therein preſent from all perils, and are freed from danger, commanding all the reſt of their Clergy, and many great Monarchs do them

The miſeries of the Pope.

them reverence and honour; they are rich, and all preserved and conserved in honour and greatness by their dignities; yet he whom they pretend to represent was the true Emblem, and Formality of Poverty it self.

But if you will but consider the end of the Tragedy, it will be a question whether you ought to judge them happy, or envy them for their happiness; as likewise whether thou ought-

Pogo of *Florence*, in his Book called *The Infelicity of a Prince.*

est to complain, or to have pity or compassion on them; for he that will Govern S. *Peter*'s Ship well, according to the Commandments of God, he must be like a Stage to the Publique, or as one that has so much care that he will almost forgo his own safety for the preservation of his Neighbour; for these alone ought to be waking whilst others are sleeping, that they may send forth able Teachers into all parts of the World, that they never be weary nor tire, but that every Minute of their Lives ought to be spent in the common salvation and preservation of all Mankind, for fear that Satan

should either seduce the Pastor or his Flock; for if it is (as writes S. *Chrysostome* upon the Epistle to the *Hebrews*) a hard matter for him who is a Rector to one Church alone to be saved, by reason of his great Charge, in how great peril may we judge the Pope to be in, who has taken upon him to be a Guardian and Protector of so many Churches in Christendom, as being their Chief; a pretended thing which Pope *Adrian*, one of a just and good Life and Conversation, and knew very well by experience, as he was wont to tell some of his private Friends with tears, That he thought that amongst all Estates and Conditions in the World there was none so miserable and perillous as his, as being Pope, notwithstanding that his Throne and Chair Pontifical was so richly adorned with so many Pomps and Pleasures, yet it was filled with so many Thorns that it made it very uneasie; as likewise his Cloak that he was covered withal, notwithstanding that it was so rich and precious, yet it was sowed with so many sharp Needles and was likewise so very heavy

robustious, that it made his very Shoulders sore, and his Back ready to break with the weight of it; and for the Mitre that covered his Head, he said it was a very flame of Fire, that burnt into the very innermost parts of the Soul: And now if we would but consider the Philosophy of this Pope *Adrian* upon his Papal Ornaments, we shall find it very unuseful and unbecoming many of them in their Imployments; for how many have aspired to that dignity and place, which if you did but read *Plato* and others, who have writ these Mens Lives, you will find some of them so scandalous, that you will say there are many Wolves amongst these Pastors; and to say the truth, most of these Pastors are Wolves amongst their Flocks, for which cause S. *Bernard* lamented the condition of Pope *Eugine*, at a time when *Rome* was less corrupted and depraved, than now it is at this time; but what occasion would he have to make Use and many more such Skirmishes now a-days, if he had but seen all the

Notable Sentences of Pope *Adrian* on the miseries of the Pope.

disorders and confusions that have reigned there since his time.

And now let us leave the Chief, and Head, and come to the Members, and penetrate a little further into the matter of a great distance, since they are sick upon the same Bed with rest. And now consider a little what the Priests of the Heathens and the *Gentiles* were, and compare them with ours, to the end that these who are enlightned with the Gospel, and instructed in a much better a School, may blush for shame, and learn by them to reform their Lives; for it is most certain that those Priests of the *Gentiles* were raised up to that Dignity, out of those of the most singular Lives and Doctrines, and the least corrupt among others, as the Priests of the *Egyptians* were, who being maintain'd at the Publique charge, as Men who had neither Calling nor Occupation; therefore after they had performed their Ceremonies and Divinations, they betook themselves whol-

Miseries of the Ecclesiastical Estate.

Clythæus, the first of the Metaphysicks.

to the ſtudy of Philoſophy, upon the contemplation of the Secrets and marvellous Works of Nature; and of this ſo honeſt an Occupation there came great profit, that they became (as *Ariſtotle* writes) the firſt inventers of the Mathematicks, and many other rare Inventions; their lives were ſo well ordered and regulated, that their Diſcipline was had in great admiration of all that heard the fame thereof; ſo that *Lycurgus*, *Pythagoras*, *Plato*, *Democrates*, and the greateſt part of the moſt renowned Philoſophers of *Greece* left their Countries and Academies to make themſelves the Diſciples of the Prieſts of *Egypt*; and the *Barbarians* had their Prieſts in ſo great veneration, that they called them *Caldeans*; which, as writes *Diodore Aſſicilyan*, after they had done their Prayers and Divine Rights, ſpent all the reſt of their vacant time in the ſtudying of Philoſophy, and contemplating on the Secrets of the Heavens, for which we are very much beholding to them for many Secrets in Aſtrology, which was

St. *Hierome* upon the pantathique of *Moſes*.

was by their labour and diligence first found out.

The *Persians* had in like manner their Priests, which they called *Mages*, which is to say, wise Men; which for the excellency of their Doctrine, as well as the honesty of their Lives, the People had them in so much reverence and esteem, that in all their most urgent occasions and affairs, they had always their recourse to them for refuge, as to their Gods: The *Indians* also had their Priests too, which they called *Gymnosophiste*, which were so excellent in their Doctrine, and so well regulated in their Lives and Conversations, that they alone amongst all Men else confounded that great Tyrant *Alexander* by their Eloquence, who had designed and deliberated the destruction of their Country, but was so much surprised with their prudence when he heard them speak (as writes *Plutarch*) that he did not only return without doing them any hurt at all, but left them in their full liberty and freedom, with the honour of an infinite Treasure, and magnificent Presents, in token of their victory they had

had gotten upon him by their great prudence, which their Enemies had so much in admiration: And so likewise the ancient *French*, who had not as yet so much knowledge, (as *Cæsar* writes in his Commentary) yet they had their Priests which they called *Druides*, whose Lives were so austere, and Doctrine so great, that they were admired like Gods, because when they had imployed some part of their time in their Ceremonies and Sacrifices, they spent the rest in instructing of Youth, and disputing about the immortality of the Soul, the motions of the Heavens, the greatness of the World, and the nature of all things; leading the whole state of their Lives in virtuous Occupation, without letting slip any one minute of their time, wherein they brought not in some profit to the publique good of the whole Commonwealth in general.

And now behold this was the state of the Lives and Conversations of the Priests of the *Gentiles* in old times, with their manner of living and Occupations, who were without God, without Faith, and without Law in this World,

World, and without any hopes of a second Life in the World to come, and without all fear of being punished by God for any faults committed by them.

And now let us confer a little upon the greatest part of our own at the present, and consider their Lives, Conversations, and manner of doing, and we may justly fear that the other will one day rise up in judgment against them, and prove their Executioners, accusing and condemning them of their evil Lives; but it is against the evil that I address my self, and not against the good; it is against their Vices, and not against their Persons, that I complain; for I very well know that there are a number of good Pastors which are all just and upright Men in the Christian World, who are very diligent and watchful over their Flocks, administring the Word of God diligently to the People; I know there are many excellent Doctors in our University, and in other places, whose Lives and Doctrines has illuminated the greatest part of all *Europe* at this day; but on the other side, how many Pastors and Priests are there now a-

days

days in the World that know better how to act the Courtier, or to be employed in some other works of Vanity, than to resolve doubts in Predestination, or other questions which they find in the holy Scriptures; but these are they against whom the Prophet *Ezekiel* writes, who are are good for nothing but to feed themselves; for whereas they ought to feed their Flocks, they feed themselves off their Flocks, by taking away their Fleece, drawing out their Milk, killing the fattest of them, and eating their Flesh; these are blind and dumb, sleeping Dogs, who dare not bark; but they are very curious for having good Grooms for their Horses, and good Faulkoners for their Hawks, and good Cooks for themselves; and when they have all this, they care not who are the Pastors to feed the poor Flock of Jesus Christ; but he will one day cause them to give an account of the Sheep that have perished through their faults, and will require them at their hands: In short,

Ezek. 3. chap. *Micha.* *Isaiah.*

they are very blood-thirsty, drawing out the blood of their poor Sheep with their substance, serving for nothing else but to employ the good of the Church to maintain their own delights, pomps and excess, instead of maintaining the Poor, training up of Youth in liberal Arts, and other Discipline, both Divine and Humane. But our God, who is just in all his Judgments, will cause them to give an account of his Possessions with an ill-will, and of all the Goods that they have so evilly spent; for it is certain that there are some Pastors who have for twenty Years received the fruit of their Benefices, without visiting of their Flock three times in all this time, but commit them to the care of a poor ignorant Chaplain, and many times to one whom they can get best cheap; so that many times God is served upon Credit, and by Procuration; but except the Lord hath pity on them, they may come to be damned to all intents and purposes, in their own proper Persons, and not by Proxy: A thing that was so zealously considered by that good

Doctor

Doctor S. *Bernard*, towards the latter end of his thirty third Sermon upon the *Canticles*, where he discourses very urgently against them, complaining against their pomp and superfluities, depainting them out in lively colours, but not by an Humane Pencil, as it follows; *For there is* (says he) *a stain and pestilent corruption, that reigns in all the Body of the Church, for the Ministers of Jesus Christ walk in many honours and pomps with their Lords goods, not giving the honour unto the Lord as is due unto him; for the Ornaments of Whores, which thou seest every day, proceed from thence; and so doth the Gold that they wear upon their Saddles and Bridles; and Spurs which are the Ornaments of their Feet, are more stately and sumptuous than the Temples of the Gods; for their Spurs are better overlaid with Gold than their Altars; and from thence proceed their Tables so richly furnished with all sorts of delicate Meats and Drinks, from thence come their Magnificent Cups upon their side-Tables, with all other Ornaments; and from thence their Glutte-*

S. *Bernard's* 33. Sermon upon the *Canticles*.

ny, and Drunkenness; as likewise from thence their Musick and sweet Harmony, as the Harpsicall, Lute, Harp, and the delicate Wines which they swallow down, and the Silver and Gold which they have in their Purses come all from thence: And then concludes, saying, And because they shall not fail of sailing with a full sail into all the delights that may be, they are made Prelates of the Church; as Deacons, Arch-Deacons, Bishops, and Arch-Bishops: And then being enlightned by a Divine Anger in his Sermon which he made to the Assembly of Divines and Pastors, not asking them leave, but crying out with a full voice to them, saying, This is not to adorn the Spouse of Jesus Christ, but to despoil her; this is not to keep her, but to lose her; this is not to defend her, but to make her a Prey; this is not to institute her, but to prostitute her; this is not to teach her, but to prophane her; and this is not to feed the Lords Flock, but to spoil and devour them. And these are the Remonstrances which this holy Man made to the Bishops, and other Mem-

The Complaint of S. *Bernard* against the Clergy in the Council at *Reimes*.

Members of the Church, at a time when there was less corruption in the Church than is now a-days. But what would S. *Peter* and S. *John* say (who had not so much as one Mite to give to the poor Cripple that sate begging of them at the Gate of the Temple) if they should see the brave Courtiers glorying so much that they are their Successors, although they are not their Imitators; cutting it out in their Silks, Perfumes, and Embroideries, and Mounted like S. *George*, lodging in the proud and magnificent Palaces of Princes; instead of which, the others were very often lodged in Prisons, and scourged by Tyrants very frequently: But how can these hope for any thing else, but that the Lord will come with his Scourge and whip these Merchants, and Benefice-mongers, out of his Temple; as he did those out of the Temple of *Jerusalem*.

And now if we will but curiously consider, and search into the Life of the Civil Magistrates, and see what is done with them that Minister Justice to the Publique, and see how many miseries they are subject to; notwith-

ſtanding it is at this day the moſt noble, and moſt neceſſary eſtate of all, for the preſervation of our Humanities; yet for all that we ſhall find that they have their part in the Cake too, as well as the reſt: Let's ſee if there be any pleaſure or delectation in it. For the honour that depends upon it, it is inconſtant and tranſitory, for as much as it takes them like a ſwelling or inflamation that is ſubject to all humane bodies, ſtaying there till of neceſſity all their actions paſſes before the eyes of the ſmaller ſort of People; of which how many are there that cannot underſtand perfectly the reaſon of things, or whether or not they have any order, or ſentiment, of either good or evil; wherefore they that judge are ſubject to cenſures, as if they were in a Play, or Farce, to be hiſſed at, and driven away with a Hem and confuſion, the rude and popular Rout are ſo ſturdy and ſo troubleſome; which made *Plato* to compare them to a many headed Monſter, for they are very movable and inconſtant, fraudulent, and very prone to wrath, giving praiſe or diſpraiſe without prudence or diſcretion,

cretion, and very unflexible in their reasons, and unjust; yet observe for all that, he that acts the part of a civil Magistrate ought to conform his life to the honour and renown of him whom he represents; for as he judges in publique, so must he expect to be judged likewise of them in particular; not only in affairs of importance, but also of those of a smaller consequence; for the People will always find something to say, (as *Plutarch* writes in his *Politicks*); for the *Athenians* murmured against their *Simonides*, because he spoke so loud. The *Thebans* accused their Patriarch, because he spoke often. The *Lacedemonians* did the like by their *Lycurgus*, because he went always with his Head bowing down. The *Romans* found fault with *Scipio*, because always when he slept he snored so loud. The *Venetians* defamed the good *Cato*, because he did eat too fast, and, as they say, put too much in his Mouth at a time; and they counted *Pompey* uncivil, because he scratched but with one Finger at a time. The *Carthaginians* blamed *Hannibal*, because he was always unbraced,

and open-stomach'd; and others scoffed at *Julius Cæsar*, because he did not wear his Girdle right, and with a boon grace; and yet all this is but little, in regard of what they have done to several other good Men; for the vulgar sort of People have finally banished and persecuted many to death for the good service that they had done their Commonwealth; death, or banishment having been all their satisfaction: so that if that great *Greek* Orator *Demosthenes* were risen again, he would not know what to say for himself; for after he had been so loyal a Protector of all the Republique of *Athens*, was at last unjustly banished his Country, as though he had committed some great fault or other.

So *Cratus* was after the same manner poysoned; and *Hannibal* was so evilly intreated, that he was constrained to wander miserably about the World, because of the violence of the People. The *Romans* did after the same manner to *Camelia*; and the *Greeks* no better to *Lycurgus*, and *Solon*; for the one of them they stoned, and the other they pulled out his Eyes, and banished him their

their Country like a Murderer. *Moses*, and many holy Persons, have had the experience of the Peoples fury likewise, in so much that if he were living at this day upon the Earth, they would find some marvellous, and grievous Complaints to put in and exhibit against him. But as we have for all this while been speaking of the faults of the People, or the misery that proceeds from the parts of the People; putting them foremost, as proceeding from their parts: So now let us put in Counterpoise the errours and corruptions that may be found in an evil Judge, (the which is to be brief,) some are corrupted through fear, for they fearing to offend some Prince, or great Lord, will violate Justice, and do like *Pilat*, who Crucified Jesus Christ to death, for fear of displeasing *Tyberius Cæsar*. Other Magistrates are corrupted through Love, as *Herod* the *Tetrach*, who complyed so far with his fooliſh Love to the Damsel that danced before him, that he condemned St. *John Baptist* to death, notwithstanding he knew

Against the unjust Judges.

him to be so just and innocent.

And some there are who are corrupted through hatred, as the High Priest was, who commanded S. *Paul* to be smitten on the Mouth, notwithstanding that he knew that he deserved it not. And sometimes Magistrates may be corrupted by Presents, and Gifts of Gold and Silver; and the Sons of that great Prophet, and High Priest, *Samuel* were such. And this sickness is grown so contagious in the World, that at this day many resent it; *They all love Gifts* (as says the Prophet *Isaiah*) *they all follow after Rewards, they Judge not the Fatherless, neither doth the Cause of the Widow come unto them.* And in another place he says unto them, *Woe unto them that call evil good, and good evil; and put darkness for light, and light for darkness; and that put bitter for sweet, and sweet for bitter; who justifie the wicked for a reward, and take away the right of the righteous from him.* Woe unto you that are corrupted, either by Money, or by Prayers; by Hatred, or by Love; that

Isa. 1.

Isa. 5.

that have no regard to the merit of the Cause, but rather to the merit of the Persons; who regard not the Equity of the Cause, but the Gifts that are given you; who regard not the Justice, but the Money; who have no regard to that which Reason ordains, but only to that which their affections, and desires, lead and prompt them to.

You are diligent in the Cause of the Rich, but that of the Poor is always deferred by you; for to them you are very rigorous, and austere, but to the Rich sweet and plyable, and as tractable as need to be. And the Wise-men pursue the same manner against the Judge; the Poor Man cries, but no Man gives ear, but say, What Fellow is that. The Rich Man speaks, and all People applaud his words to the Skies, raising them up with admiration: but yet, for all that, this is not enough; for when they are gotten upon the highest steps of Honour, then they have another Worm that bites and gnaws, and they do by their Children as the Mother of *Zebedees* did, *Mat.* 10. saying, Ecclef. 13.

ing, *Lord, grant that my two Sons may* [illegible] *the one on thy right hand, and the o*[illegible] *on thy left hand in thy Kingdom.* Subor[illegible] dinating their Children into their Di[illegible] nities after them, which many tim[illegible] prove very ignorant and uncapable as says the Prophet *Jeremiah, They a*[illegible] *magnified, and enriched, they are wax*[illegible] *fat; they judge not the Cause of the Fa*[illegible] *therless, neither doth the Cause of th*[illegible] *poor and needy come before them to* [illegible] *Judgment; and shall not I visit for the*[illegible] *things,* saith the Lord, *and shall not* [illegible] *Soul be avenged on such a People as th*[illegible] *Jer.* 5. And now behold the Senten[illegible] of S. *James,* pronounced against the[illegible] at the day of Judgment; *You have co*[illegible] *demned and killed the just, and he resisti*[illegible] *you not; you have lived in pleasure up*[illegible] *the Earth, and have taken your ease, a*[illegible] *have nourished your hearts as in the da*[illegible] *of slaughter: therefore, thus saith th*[illegible] *Lord, weep and howl in your miseri*[illegible] *for your riches are corrupt, and are rotte*[illegible] *and your Garments of pride are Mot*[illegible] *eaten, your Gold and Silver is cankered* [illegible] *and rusty, and the Rust thereof will be a*[illegible] *Witness against you, and eat your Flesh a*[illegible] *Fire; for the tears of the Widows hav*[illegible]

pierc[illegible]

ierced the Throne of the Lord, Jam. 5. These are the Complaints which are made, both by the Prophets and Apostles, against the Mercenary Judges; and these are the Sentences pronounced against them by the Lord for their corruptions.

And now there remains nothing more for us to do at the present, but to try and see what they do in Marriage, since we have already taken a general Survey of all the greatest miseries that depend upon the most Principal estates in the World: there is nothing more certain in the World than this, if we would fancy and frame in our Spirits the Idea of an excellent Marriage, and well accomplished in all parts; as *Plato* made his Republique, or Commonwealth; *Cicero* his Oratore; S. *Augustine* his City of God; there is nothing in this World that can equalise, or compare with such a Marriage, in pleasure and delights, and truly made and consummated into so prosperous a fortune; where Adversity is not common, there the Bed is common, the Children are common; what is more, there is so great a Communication

cation of Bodies, and Unity of Spirit that they seem transformed into one.

And now if it be so great a pleasure to us, to Communicate and relate our Affairs to our Friends and Neighbours how great a delight may it be, do we think then, to discover our secret thoughts to her that is so nearly related, and joined to us in the Bonds of Love and Charity, that we may impose all our trust in her as in our selves making her our only Treasure, and loyal Guardian of the most greatest Secrets, and Conceptions of our Souls And what can there possibly be to be a greater Witness or Testament of her fervent Love, and indissolvable Amity, than the leaving of Father and Mother, Sister and Brother, and generally, of all her Relations and Kindred, to the very making of her self an Enemy to her self, to follow her Husband whom she will honour and reverence, despising all other things that she may depend upon him alone for if he be rich, she will keep his Goods; if he be poor, she will use the Arts that Nature hath endued her with, that she may participate with

him in his poverty; if he be in prosperity, then is his felicity doubled in him, upon her, seeing her to participate with him in his ease and tranquility; or if he be in adversity, then he bears but one part of the evil; or if he be forsaken of Comforts, she serves him for an Assistant; for if he will abide pleasantly Cloystered up in his House, he hath a Wife to be his Companion, and to sollace him, and to cause the ill conveniency of his solitariness to pass away with so much the more ease; or if he go into the Country, her Eyes go along with him, to conduct him so far as she can see him, and all her desire is to love and honour him alway; for when he is absent, she sighs and complains that he is not always by her; is he returned, he is welcome, and received with all the favours and delights of kindness that Nature can instruct her how to shew, or express her self to him by all the harmless Embraces and Caresses a tender and an affectionate Wife can express, or invent, for his welcome home; so that to speak the truth, it seems that the Woman was a Gift to

Man

Man from Heaven, and nothing else, as much for his refreshing and contentment in Youth, as for his repose and comfort in old Age. Nature could give us but one Father and one Mother, but Marriage hath presented us with many Children, which do us honour and reverence; seeking to do us all offices of kindness, and to cherish us more than our own proper Bowels; being young, they delight us to dandle, and play with them; they prate and prattle, and play with Toys, and act many kinds of small Monkey-like tricks, as if they were some small Amusements which Nature had given them for our Divertisement, and to help us to pass away much of our miserable Life, in beholding so much of their harmless and innocent Actions.

Are we besieged with old Age, a thing that is forced, and common to all; why they will be helps and comforts to us in our old Age and discommodities; for when we are dead they will close our Eyes, and commit our Bodies to the Ground, of which we are; for they are our Flesh, Blood, and Bones, and in seeing of them we see

our

our selves, in such a manner, that the Father seeing of his little Child may be assured that he sees his Likeness, like as on a Medal engraven in his Childs Face, which is as it were a second Breath to us when we are suppresst with that unsupportable Burden of old Age: Yet, notwithstanding that Age is such a Burden to us, yet it doth not much molest us, since we see these Mirrors and Resemblances of our selves, which shall daily increase the remembrance of us, and eternise our Names, and almost make it immortal by their Procuration, and by begetting of others after us; the Twig's being cut from the Trunk of the Tree, there springs out abundance of Branches after it; as is most amply shewed in a Treatise lately set forth, the Year before this, Entitled *The Excellency and Dignity of Marriage*, by the same Author; wherein he thinks he hath not omitted any thing that appertains to the adorning and and setting forth the conjunction, and happy condition of a Married life in all estates. But now, for fear of being accused of inconstancy, and incurring the Name of Turn-Coat, in

the digression from what I undertook; I must now dispraise what I have so long applauded, and so highly exalted; and because my Subject is now to treat of the miseries of all the estates of our Lives, it is but requisite that I do not enlarge on this no more than others; wherefore I shall be brief in relating what I have read in divers other Authors, but more especially in the Author of the Mirrour of Policy, who confesses, with me, that there is abundance of Honey and Confections, and a great many delights in a married Life; but if we will but well consider, and weigh all this in a just Ballance, we shall find the Burden very unsupportable; for amongst these Roses we shall find abundance of Prickles, and a great many Hail-stones in this sweet and soft Rain: And to prove the truth of this, we shall find the *Athenians* (a People much commended for their wisdom and prudence) seeing that the Women and their Husbands could not comport and agree together, by reason of an infinite of dissensions and quarrels that did ordinarily arise

ariſe amongſt them, they were obliged to ordain, and eſtabliſh certain Magiſtrates in their Commonwealth, which they called Reconcilers of Man and Wife, whoſe Office it was to reduce, and ſet them at one again; reconciling and ſetting them in accord and amity, by the power of their Places, and all Voices. The *Spartans* had likewiſe in their Republique certain Magiſtrates eſtabliſhed, whom they named *Armoſins*, who had the charge of curbing and correcting the inſolency of Women, reproving them for their arrogancy and diſhonours towards their Husbands. The *Romans* would not ordain Magiſtrates to do this, becauſe they were perſwaded that the Men were ſufficient to bridle the frenſe of the Women, by debarring them of their wills; but they would have recourſe to their Gods, for they conſecrated a Temple expreſly to the Goddeſs *Verinſola*, in which was their refuge; and there they reconciled all their Domeſtick Quarrels. But how

A Law for the reconciling of Man and Wife.

Miseries and Thorns in Marriage.

could a Man (as they say) possibly so patiently support the Charge of Marriage, with the Insolency and Arrogancy of a Woman, if he judged her to be such an imperfect Creature that could furnish him with nothing at his appointment, but wherewithal to fulfil his carnal Appetite, and their own unsatiable Pomp and Avarice; and doth not the ancient *Greek* Proverb say as much? *That a Woman and a Ship are never so well compleated, but that they find something or other to be mended that is wanting.* If thou takest a Wife that is poor, she will be dispraised, and thou the less esteemed; if thou takest one that is rich, thou must serve her, and be her Slave; for instead of making a Companion, as thy equal, thou hast married an unsupportable Mistress: and if thou takest one that is ill-favoured, thou canst not love her; or if thou takest one that is beautiful, thou hast made thy self business enough, for she is as a Bush at thy Gates to invite a deal of Company to thy House; for Beauty is a Tower that is always assailable by

by all Men, becauſe it is a thing very delightful to be kept, and as difficult to be guarded, where every one pretends to have a right and ſhare in it, or in ſome part of it.. *And now behold what an hazard I have brought them to* (ſaith *Gilian* of *Perrier*) *of making thy round Head to be forked, which would be a ſtrange kind of Metamorphoſis, if it ſhould but viſibly appear ſo to the World.*

And now behold, for the concluſion of all that hath been ſaid already, and to ſay no more, Riches make a Woman proud, Beauty makes her ſuſpected, and Deformity makes her odious; wherefore *Diponates* having tryed and experienced the pains and grievous Martyrdoms that are in ſome Marriages, concludes that there is but two good days in a whole Marriage, and they are the Wedding-day, and the day that the Woman dies; and his Reaſons are theſe, becauſe, *ſays he*, that on the Wedding-day they make good Cheer, and the Wife was a great and freſh Novelty, and we know that all Novelties are pleaſant; and beſides, it was the beginning of all voluptuouſneſs with him, which made it to be ſo much

much the more delightful; and the
ther day is when the Wife dies,
cause, say they, Dead is the Be
and so is her Venom; for by the de
of the Woman the Man is freed fr
his servitude and slavery.

And for a Confirmation of this
Opinion, he recites us a very pleas
Story of a notable *Roman*, who bei
newly married, and the next Morni
after his Marriage, having lain
Night with his Bride, was very mel
cholly and pensive; and being desi
by some of his Friends to declare
reason of this his heaviness, see
that he had married a Wife that
beautiful, and rich, and descended
a Noble Family: But he for ans
shewed them his Feet, holding out h
Leg, saying, *My Friends, you see
Shoes are very handsome, and well mad
but none of you all can tell me where
Shoe hurts me, but my self:* And he ag
alledges another Story of *Philem*
who says, *That the Woman is a very
cessary Evil to the Man, because,* says h
*there is scarcely any thing so delicate
find in this World as a good Woman:* Fo
lowing the ancient Proverb, whi
say

That a good Woman, a good Mule, and a good Goat, are three very unruly beasts: And then reciting the saying of *Plutarch*, where he demands, if there be any thing lighter than the tongue of an angry Woman, or sharper than her Outrages, or more timerous than her Audacity, or more execrable than her Malignity, or more dangerous than her Fury, or more dissembling than her Tears; not reckoning a great many things more scandalous than these that we have already named, which reckoned up, concerns the Incommodities of Houshold Affairs: *For many times* (says he) *a Man is constrained to keep, and bring up Children that are none of his own; and sometimes it fortunes out so to a married Man, that he is the Father of bad Children, which prove to be the ruine and destruction of their Family, and a disgrace of all their Kindred, and a continual reproach to themselves*: Which made the Emperour *Augustus* so highly resent it, that his Wife never had Child; which made him often call his Wife, and Neece, two thirsty Blood-suckers, who did eat and destroy him with a great deal of dolour and pain. *Mar-*

Marcus Aurelius, one of the most worthy Emperours that ever bore a Scepter in those times, who well knew what was done in Marriage, and being likewise often importuned by one, about the Marriage of his Daughter, replyed; *I pray*, says he, *importune me no more concerning this matter*; for (says he) *if all the Counsel of the wise were melted together in a Furnace, it would not be sufficient to give good Counsel to any Man in making a Marriage*; *and would you have me alone give it to you so peremptorily?* *It is already six years*, says he, *since* Antonius Pius *raised me to be his Son in Law, and gave me the Empire in Marriage, and yet were we both cozened the one in the other*; *he in me, for taking me to be his Son-in-Law*; *and I in him, in taking of his Daughter to be my Wife: It is true they call him* Pius, *because he was pitiful every where, and to all, except it were to me, to whom he was very cruel*; *for in a little Flesh he gave me many Bones*: Which is, as we find it in short, Aloes and Gall mingled with the Sweets and Delights of Marriage; the which (to speak the truth)

The notable Sentence of *Marcus Aurelius*,

truth) we cannot so well masque and disguise with artificial words, but that we shall be constrained to confess, that if we should put into an equal Ballance the Eclipses and miseries of Marriage, with the pleasures and delights of it, we should find that the first would much out-weigh the second.

The end of the Second Book.

THE Theatre of the World; OR, A Prospect of Humane Misery.

BOOK III.

AND now let us leave all the Estates to do their Traffiques, tendering their Wares, setting their Nets and Snares upon the Shop of this World, whilst we in order proceed to the taking of a further view of Humane Misery, and divide the greater by the lesser Streams, by which Nature is, as it seems, resolved to torment this poor Vessel of Earth to make it stoop, that it may be brought to the knowledge of God: And is it not enough that there is corruption in all the Estates, and in the very Mass of Mankind, who is but vile

vile Dust, and stinking Carrion; and yet for all that he doth magnifie himself against God, bidding him Battel in open Field, tearing of his Robes, and dividing of his Religion by Sin, and Factions, to the great dammage both of Church and State, so much hath Man exalted himself against God. S. *Jerome* and S. *Augustine* do assure us, that in their time the Word of God was in so much esteem, and had in so much honour and dignity, that it was published in all the Corners of the Earth, to the very extremity of the Desart; but at the present the Lord hath taken away so much of the Light of the Gospel, and its Splendor, that it now shines as it were but in one Corner, and Angle, of *Europe*, for our sins and ingratitude towards him: But that which might make us more afraid, and put us into the greater terrour, is the many Divisions that are amongst us, with the divers Opinions and Errours that we are involopped into; for that which the one calls White, the other calls Black; and that which one says is Day,

The misery of Man by the diversity of Religion.

the other says it is Night; and that which is Light to the one, is Darkness to the other; and that which one finds to be sweet, the other judges to be bitter; and that which is Jesus Christ and Paradise in truth and verity, to the one, is Antichrist, Lyes, and Hell it self, to the other. But in what a condition must the poor ignorant be at the same time, when the learned cannot agree amongst themselves; in what perplexity, despair, and doubting of Conscience, must the poor perplexed wretched Persons be; when they shall see that to be denied by the one, which is approved of by the other; seeing that there can be but one truth, amongst so many varieties of Opinions? Wherefore we may very well say, that the Door of the Sheepfold is left open by the negligence of the Shepherds (or Pastors) and the Wolf is gotten in amongst the Sheep, and the Sheep are scattered abroad; for one part of them are gone out, and are become wild; and another part are left by their Pastors, and are conducted, or led, by Mercinaries, or Hirelings, who care not what become of

the Sheep, whether they be loſt or not. And thoſe who are of the right Flock are in a continual danger of being ſeduced, and diverted out of the right way. For if it were but poſſible for us to ſee with our corporal Eyes, the many dangers that Chriſtendome is found in at this day, or if it were but poſſible for us to comprehend the number of poor Souls that periſh daily through the diſſentions and diverſities of Opinions that are now in this World, it would make our very Hair to ſtand upright every moment of the day; but there is not any ſort of wrath, or woe which we have not felt the weight and experience of in our Generation, for the ſpace of forty or fifty years laſt-paſt, which are the Scourges of God. I ſhall not trouble, nor amuſe my ſelf to write of all the Wars and Effuſions of Blood, which has happened in all that time, becauſe I have done it elſewhere, ſo that the very memory of it is yet very freſh and recendent, for the very ſtroaks of it remain yet upon the People: for the poor of all ſorts and ſects, which

In a Treatiſe of Peace and War.

we see as Vagabonds about this Kingdom, absent from their Countries, Houses, and Dwellings; and the many poor Mothers, we see with their Children in their Arms, which they saved out of the midst of the Fire, and from the Sword which is so sharp and bloody; flying from the merciless Enemy, but not knowing where to find a place of retreat, and rest, to sollace their calamities: these can all bear witness of this Truth. But what a heart-breaking must this be to them that see it, to see their Streets filled with the poor, and smaller sort of People? how will, or can they hold their Countenance, when they shall hear the cryes and lamentations of those on whom they have Acted so carelessly so many Tragedies in the Earth; and when they shall, and must render an account of all the Blood that hath been so fooliſhly spilt upon the Earth, from *Abel*, the first Martyr, to the last of Mankind, as we are taught by the Spirit of God in holy Scripture? But we have lain already tormented by War, which is one of the fore-runners of Gods wrath and indignation upon us.

And have we not had the Pestilence also in our time. And now behold how afflictions do succeed us by degrees: I have read of the marvellous Contagions that proceeded in our Generations, and in old time before us; and now we will compare them with these our times, to the end that we may see, and acknowledge, that when the wrath of God is gone against us, all Creatures resenting to do immediately become our Enemies. Many Authors of credit have written, that the People of *Constantinople* were persecuted with so horrible a Pestilence, that those which were sick of the Distemper fancied some body was killing of them; and being in this pain and horrour and fear, they died furiously, thinking that it was some body that killed them. In the time of *Heraclius*, there arose such a contagious Pestilence amongst the *Romans* at *Rome*, that in a very short time there died many thousands of their Men; and the violence of the Distemper was so great, that many being im-

The misery of Man by Pestilence, in past Generations, as well as in our times.

patient of their pain, threw themselves into the *Tiber*, to find a refreshment of the ardent heat that burned in their Bodies like a Faggot. *Thucydides*, a *Greek* Author, writes, that in his time there was so great a corruption of the Air in *Greece*, that there died a very great number of People, without being able by any means to find out, or invent a Remedy to ease, or sollace their Distemper: And yet he doth relate unto us some things that are more admirable than this; for, says he, those that were made whole, and recovering, coming to themselves again, did perfectly lose their Memories and Knowledge, to the very forgetting the one of the other, and the Father not knowing of his own Child. *Marcellinus*, an Author worthy of our belief, doth assure us, that in his time there was so great a Contagion, and Mortallity in *Italy*, that the Historians which were willing to write of it, had less to do to number that small number of People which were left alive, than they had to find out the great number of those that were dead in that Contagion. *Ovidius Cassius*, who was

Lieutenant-

Lieutenant-General to *Mark-Anthony*, who being in a Town in *Babylonia*, his Souldiers went into the great Temple of *Apollo*, where they found a Cheſt, which they opened, ſuppoſing to have found ſome great Booty of Riches in it; the which being opened, and the Air that proceeded out of it being ſo infected, that it firſt ſpoiled all the Kingdom of *Babylon*, then it came into *Greece*, penetrating it ſelf all that Country over, till it came as far as *Rome*, where it brought, and cauſed ſo many Peſtilential Diſtempers, that there periſhed near upon the third part of all Mankind. And now let us leave antient Hiſtories, and deſcend into theſe of our own times, to the end that we who are Chriſtians may learn by the great miſeries and afflictions which God hath ſent amongſt us, to acknowledge the great frailty and miſery of our humane condition; for when the anger of the Lord flames againſt our ſins, then he makes us to feel the ſtroaks of his Ju-

The Air was corrupted by the Air that came out of a Cheſt, which cauſed three parts of all Mankind to periſh.

ſtice with ſo much rigour, that there is not any kind, or ſort of evil with which he doth not torment, afflict, and perſecute us poor Mortals withal; for what a ſad experience of this had we in the Year of our Lord 1528. when the Plague came into the *French* Camp at the time when they beſieged *Naples*, where the violence of the Evil were ſo great, that there died ſo many, and ſo faſt, that there were many dead before they thought of dying.

And in this bad, and unhappy condition, there were not only the vulgar ſort of People afflicted, who were almoſt all deſtroyed, but many of the Lords alſo died in this great Contagion, feeling the ſtrokes of the Divine anger; for there died the Lord of *Cautrice vaude mont de la val de mole*, *ac la chaſtigneraye grand mont*, and many other great and notable Perſonages, the memory of whoſe Names cannot be reviewed without regret and pain. And what befell likewiſe amongſt the *Engliſh* at the time when they took *Boulogn*

Others ſay they were poyſoned.

Rome from the *French*; for they ingendered so great a Plague in the Town, that they had scarcely place to bury their dead bodies: Neither could the King of *England* perswade any to come there, but such as were brought there by force; for the more they brought the more there died, insomuch that the very Air of the Town were infected, and corrupted by the Aiery Exhalation of the Vapours that ascended from their dead bodies. And the Year after that *Francis* was married to Queen *Eliznor*, *Germany* was assailed with a new sort of Sickness, which was so violent, that those who were taken with it died in twenty four hours afterward, by a kind of Pestilential sweating; and this Sickness took its Original from the Ocean, and in an instant had spread it self all over *Germany* like an Embracement, that it consumed all, as it went, before it; for before they could find out a Remedy against it, it had taken away many thousands of the

The great Plague at *Bullogne*.

A great Plague in *Germany*.

the People, in so much that many Provinces were forsaken of their Inhabitants, and deserted by the People through the Putrifaction of the Air which consumed all it touched; for the Air was so infected, that it left a stain as it were of a red Cross upon all their wearing Apparel. *Joachim Stellerus* writes, that there was so vehement a Plague, that tormented and raged in *England* so long, that the strength of the Venome was so great that the reasonable Creatures were not alone stifled and smothered with it, but the Fowls of the Air also left their Nests, Egs, and Young-ones; and the Beasts left their Holes, and Caves and the Serpents, and other venomous Creatures, appeared in great Troops above Ground, through the great vexations of the venomous Vapours that were in the Earth continually; insomuch that they were found dead in the Fields, under Trees, with Botches, Boyls, or Blanes, upon their poor Limbs. And in the Year 1546. the last day of *May*, there arose so great a Plague in *Aix*, a City

A great Contagion at *Aix*.

Provence, which lasted nine Months: was so great and dreadful, that ma- People died eating and drinking, all sorts and ages, in such a man- that all the Church-Yards were full dead Bodies, so that they could not find place, nor room, to lay any more and for the most part the sick fell distracted the second day, and then they would fling themselves into Wells to drown themselves; and o- thers would throw themselves out of their Windows upon the Pavement, and beat out their own Brains, and so end their miserable Lives by the fren- of the said Distemper: And some others have been vexed with a Flux of Blood at the Nose, which run Night and Day so violently, like a torrent, that by the loss of Blood they have end- ed their Lives. And this Contagion came at last to that extremity and desolation, that the Women with Child having this Distemper, at the end of four days miscarried, and so died both they and their Fruit; the which were found afterwards all of a Violet or Vermillion colour, or as we may say, changed into an azure colour, as though

though the Blood had been spilt all Body over. And, to be brief in discourse, the desolation was so gr that the Father took no right own of the Child, nor the Husband of Wife; and many times People w found starved to death with Dung their hands, for want sometimes Glass of Water: and sometime fortuned so, that when they had M to eat, yet the Distemper was so c and so violent, that many w found dead with Meat in their Mo And the fury of this Contagion w horribly inflamed, and the place s fected, that the very looking of one was infected, or the blast of his b upon one that was not infected, h came immediately infected and ful Botches and Boyles; so venom was their infected breath to those were not infected before.

It is a thing most wonderful and mirable in Nature, what a Docto Physick has left us upon Record in W ting; who being deputed by the gistrates of the Town to take care the sick, and to secure, and as m as in him lay to sollace the visited

the

sickness: But, says he, their Distempers were so cruel and malignant, that neither Bleedings, inventions of Treackles, or other Medicines, nor Cordials, nor any thing that could be invented; for all which they did not cease to kill, murder, stifle, and choak themselves: being once stricken by this Distemper they despaired of all help, but only by the stroke of Death; wherefore when they found themselves seised by this contagious Distemper, they resolved in themselves not to stay for any further thoughts of Cure, but would immediately sow themselves up alive in their Shrowds, not tarrying for any thing but their violent departure, as though the soul had nothing to do with the body, her mortal Habitation: Things which he seems to have seen the experience of in many, but more particularly in a certain Woman, which he called to at her Window, to order her something as a remedy, or mittigation of her great pain; and when she came to the

A grievous Mortality.

Things which were admirable.

the Window, he perceived her to [illegible] ſowing of her ſelf up in her Shrowd ſo that thoſe that went into the [illegible] Houſe ſome hours after (as viſitors [illegible] the ſick) found this Woman lying [illegible] the middle of the Houſe, dead, with her Shrowd half ſewed up about her.

So that there remains no more [illegible] this preſent to do, to put an end to this matter but to treat a little of Famine, which is one of Gods Miniſters and Executors of his wrath, as he himſelf hath teſtified to us by his Prophets and Apoſtles, by whom he hath ſometimes threatned Sinners to give a Heaven of Braſs, and an Earth of Iron. *Levit.* 26. that is to ſay barren and unfruitful, not giving their increaſe nor producing Fruits. And for this cauſe our Saviour pronounces to his Diſciples the Evils that ſhall come upon the Earth, when he Propheſied to them, that Nation ſhould riſe against Nation, and Kingdom againſt Kingdom, *Mat.* 24. And he tells them preſently after, as if the one depended upon the other; That there ſhall be Peſti-

The miſery of Man by Famine.

lences,

and great Famines upon all the
nces of the Earth; for Wars,
lences, and Famines, are three of
Gods Darts which he is accustomed
throw upon the Earth, when he is
ry with his Creatures: And now
us see a little at the present, whe-
or no we have been freed wholly
these; in our last Treatise; I do
write of the vulgar Famines that
reigned at divers seasons in *Asia*,
, and *Africa*; but I shall only
tion some of the most memorable,
ell out of Prophane, as Holy
, to the end that those who come
this World, as into a Palace of
luptuousness and delights, without
rimenting the miseries and cala-
es which we are subject to, when
shall please the Lord to thunder
upon his Creatures the Arrows
his wrath and indignation; then
shall be induced to acknowledge
high and soveraign Power of
Almighty Creator, and the piti-
state and condition of all Humane
tures, subject to so many miseries.
now let us begin first of all with
Romans, for it fortuned so after

the Universal Flagration of *Italy*, and that *Totille* besieged *Rome*, (that Capital Enemy to Mankind) that they fell into such a necessity and want of good nourishment, that there was not any thing of the ordinary Food came into any of the Humane Bodies; then they began to eat all sorts of Animals, as Horses, Dogs, Cats, Mice, and Rats, and all sorts of Vermine, and venomous Creatures that they could find; and at last they began to eat one another: And this is of a certain truth, that when the Justice of God begins to press hard upon us, we are reduced to that extremity, that we cannot pardon our own resemblance, Man, nor the Mother her own Child; a thing which came to pass at the Destruction of *Jerusalem*, as *Eusebius* writes in his Ecclesiastical History. These things were strange to behold, but more abominable and monstrous, to think that when that great Commander *Scipio*, besieged *Numance*, and that all manner of hopes was taken from them of getting in any kind of Provisions, and they began to be oppressed with

Hunger is an intollerable thing.

extraordinary rage of Famine; then they began to go a Hunting every day for *Romans*, as the Hunters use to do for wild Game, insomuch that without horrour they did eat all the *Romans* and drank their Blood, using them as they did Mutton, or Veal; and being brought into this desperate condition they never gave Quarter to any *Roman* they took, but immediately as soon as he was taken, he was killed, flayed, and cut in pieces, and sold in the Market-places on the Butchers Shambles, that a *Roman* was worth more being dead, than alive to be ransomed.

Shambles for Mans Flesh.

There is mention made in the second Book of *Kings*, Chap. 6. of a great Famine in *Samaria*, in the time of *Elisha* the Prophet, which surpassed this former in desolation and pity; for their necessities were so great that an Asses Head was sold for fourscore pieces of Silver, and the fourth part of a Cab of Doves Dung for 5 pieces of Silver; and yet what was further from Humanity was this, for after all their Provisions were consumed in the Town,

the Mothers did begin to eat their own Children; insomuch that a poor Woman of the Town seeing the King of *Israel* pass by, cryed out unto him, saying, *Help, O Lord the King*; and he said unto her, *What ayleth thee?* and she said unto him, *This Woman said unto me, give thy Son that we may eat him to day, and we will eat mine to morrow; so we boyled my Son, and did eat him; and I said unto her the next day, give thy Son that we may eat him; but she hath hid her Son for fear that she should sustain us also.* And it came to pass, when the King heard these words of the Woman, his heart was moved within him, and he rent his Clothes, and passed by upon the Wall, and the People looked, and he had Sackcloth within upon his Flesh; and he said, *God do so to me, and more also*, as it followeth in the Text.

Josephus, in his seventh Book, and third Chapter, of the *Jews* Wars, tells us of an History much like unto this, but acted after a more strange manner, and furious fashion; for, says he, *There was a Woman, both noble and rich, in the City of* Jerusalem *at the time*

bestowed, who had gathered together a great deal of Riches, that she had differred abroad in certain Houses of the City, and lived very frugally with that little she had; but the Souldiers coming in, robbed her of all she had, wherefore she was forced to demand of them some small matter of Meat to sustain her hunger; but they absolutely refused her, insomuch that at the last she began to be oppressed with the Famine, and then despairing either of Friends, or Counsel, she began to arm her self against the Laws of Nature, and to contemplate upon a young Child which she had sucking at her Breast, and holding it in her Arms she began to cry out to the Child, Oh! unhappy Child, but more unhappy and miserable Mother I, for what can I do in this miserable condition with thee, things being in so deplorable a case; for if I save thy life, thou must remain a Prisoner, and a perpetual Slave to the Romans; wherefore come hither my Child, and serve thy Mother for Meat, and for a fury to the Souldiers, who have left me nothing to live upon to sustain my hunger, and for a remembrance to the Generations to come of pity and compassion: and when she had pronounced these words she killed

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the Child, and put him upon a Spit, and roasted him; and when he was roasted she eat the one half, and set the other by to save it; but soon after she had Acted this pitiful Tragedy, the Souldiers came again the second time, and having smelled the scent of Roast-meat, began presently to threaten the Woman with present death, if she did not shew them where the Meat was; but she being resolute and persevering in her rage, as desiring nothing more but the means to follow her dead Child; and they being astonished at all at their words, she said unto them, My Friends, be content, for I have been very faithful and loyal to you, for I have saved your part very justly for you; and having ended these words, she produced the other part of the Child upon the Table before them, at which the Souldiers were very much amazed, astonished, and confounded; and being surprised at this sad sight, they were struck dumb and pierced to their very Souls, so that they stood speechless to behold so sad a sight; but she on the contrary, with a fierce, stern, and angry Countenance, persisted in her pressing of them on to eat, saying to them, My Friends, it is of my own Fruit, it was my own Child, born of my own Body,

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is it my forfeiture; therefore tell me, my friends, why eat you not? for I have eaten already, and satisfied my self of him already; and are you more scrupulous, or delicate, than I the Mother that bore him; or do you disdain the Meat that I have eaten of before you, and now again the second time do take the Essay; but they not being able to endure, or suffer, the sight of so sad a Spectacle, they fled and left the Woman alone with the other part of her Child, it being all that they had left her of all her Substance; and these are the very words of *Josephus*, so near as possibly they can be tracked from his Letter. But because there are some that cannot be moved by reading of Histories, Monuments, and Examples of the Antients, if they do not see the Experiment of it themselves in their own Generations, so as to see it with their Eyes, and to touch it as it were with their Fingers; wherefore I would willingly shew such in this place, that our God will no more spare us than he did the Antients, when his wrath is kindled against our sins; as it shall be (God willing) made most amply manifest by this ensuing History, which

Julian

Julian of *Paradine* has written (a Man that was very just, and took great pains, and often exercised Doctrine in as much as concerned History) in a Treatise of his of things memorable in our times; where he says, That in the Year 1528. it seemed as if all the World had let loose the Reins of their Bridles to all manner of Vices, and were so evil-condition'd, and so full of sin and wickedness, that they were not so much as humbled at all to amendment of Life, by all those furious Assaults and great Effusions of Blood in the precedent Wars; but were rather hardned, and deprived totally of all means whereby to stop that wrath of God, which was let loose in this Kingdom of *France*, in such a manner that one would have thought that all had been reduced to its last, and final Period: For there came so great calamities, poverties, and miseries, which had not been heard of in the memory of time; nor of so great punishments, not only of Humane Bodies, but upon the Fruits and Revenues of the Ground also;

The misery of our Generations.

for during the space of five whole Years, which began in the Year 1528. times ran into such disorders, and indispositions, that the four Seasons of the Year were changed, and seemed to leave their natural Course, being perverted into confusion, and becoming preposterous amongst themselves; for all things seemed as if the Spring came in *Autumn*, and *Autumn* in the Spring; Summer in Winter, and Winter in Summer: but above all it seemed that Summer had the preheminence, occupying its reign and denominations over the other three; and principally over its natural contrary parts; insomuch, that in the heart and depth of Winter, that is to say, *December*, *January*, and *February*, when they ought to dung and cover their Ground, for fear of the Frosts and Colds, and preparing it towards the Spring, and letting it rest and lie still in the Winter, and as it were to be fed and leavened; then there fell so great an Heat that seised upon it, and the Ground was so strangely seised and heated, that it was a most prodigious thing, and as strange as

ever possibly could be seen; for in five Years time there had not been any Frost that had lain above one day or two at the farthest, and then the Water was so warm that it could not freeze; so that by this great and unusual heat the Vermine of the Earth were maintained and nourished, who devoured the young and tender blades of Wheat, so soon as it began to spring from the Corn; there was such abundance of them that the Corn could not multiply, nor bring forth as it used to do; for whereas it used to spring many Twigs and Branches from the same Root, this brought not above one or two at the most, and that very lean and hungry, and full of Coches blasted and withered; that when they came together the most part did not receive above the quantity of their Seed, and many a great deal less.

And this Famine lasted above five Years together, without ceasing; a thing so pitiful and miserable, that it was impossible for a Man to think or imagine, except he had seen it; which was the cause that a Horse-load of Wheat would yield at *Lyon de ferd*

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Auvergne, *Bevdions*, *Burgundy*, *Sivoy*, *Delphen*, and at divers other places, fourteen, sixteen, and eighteen *Livers ternoys*, which might be about thirty six *English* Shillings; so much, and so long, were the poor People afflicted with Dearth in this manner, that an infinite of Evils did ensue upon it; for many People who lived very competently upon their own Revennes, were constrained to leave and abandon all, and to ask their Bread for Gods sake: Which increased the number of poor Beggars in such a manner, that it was a thing unsufferable to see in what insupportable Troops they were at the first coming, and more dangerous to endure them; for, besides the fear of being robbed by them, their necessity and extreme want constraining them thereto; there proceeded so great a stink and infection of the Air from their Bodies, because they were filled with any thing they could get; but they did eat all that came in their way, both good and bad, to fill the Belly, whether wholsome or venomous, it was all one; so that the Herbs, and all Garden-stuff were destroyed by

them, to the very Sprouts and Roots of the Cabbages, or any thing else that they could find, and yet not half enough to sustain them; then they had their recourse to the wild Herbs in the Field (when there was no more in the Gardens to be had) and Herbs unvisited; and many would gather wild Mallows and Thistles, and boyl whole Cauldrons full of them, putting a little Bran into it if they could get any, and so feed themselves full with it like the Swine.

But what was more marvellous, was to see the poor People make Bread of Acorns and heavy Seeds, so much were they necessitated through the impatience of hunger, and the great desire of eating; and as we may very well say, that for want of defence and its advice, and as it is recorded, That the Swine love the Acorns, and Man makes his Bread of it to sustain his hunger, thereby defrauding the Swine of his nourishment; which must of necessity make us acknowledge how much, and great indignation the Lord God hath against the filth of our sins, since he permits that Men should be con-

constrained, and reduced to so great necessity, as to feed and banquet with the Swine: And hereupon did ensue so many, and great Distempers, and Sicknesses, which put the People into great frights to see the Multitude of so many Men and Women, old and young, stand trembling in the Streets, others having their Skins swelled up like Bladders with the Dropsie, and lying upon the Ground half dead, drawing their last breath; and of this pitiful sort of People were all Stables, and Dunghils filled; others were so very weak and languishing, that they could not declare their own necessity, nor yet have their breath to expire, but stand trembling upon their Legs, resembling more a Shadow, or Fantasme, than Man, in the Sreets, so miserable was their condition: And after all this, the greater compassion was to see so great a Company of poor, lean, starved, and deformed Mothers, with a great Company of little Children, all beset and compassed about in the same condition; the which with the great distress of the extreme Famine, crying and lamenting to their

Mothers, who looking so pitifully upon their Children, that I think there was never so pitiful a sight as this was seen; to see the great Agony and distress of heart, the which they testified by their great quantity of tears and pitiful looks.

And the same *Paradine* writes, That he did see in a place called *Longhance*, in *Burgundy*, a poor Woman who had by great purchase and importunity gotten a piece of Bread, which was as suddenly snatched out of her Hand by one of her young Children which she gave suck to, holding it in her Arms; who got afterwards, with much ado, a whole Loaf; but as yet the Child had never seen its Mother eat Bread, which caused a great admiration in all that did behold it, to see the Child eat so heartily on a piece of black, hard, dry, Bread, and with so good an appetite, to the wonder and astonishment of the beholders: But what was more wonderful, was to see when the Mother would have gathered up the Crumbs that her Child did let fall out of its Mouth, the Child would fall a beating of its Mother with so much passion, and crying out as if

if it had endured some extreme pain, with the great spight it had to see the Mother gather up the Fragments, that one would have thought that the Child had been so sensible as to fear its further necessity. Lo, O Eternal and Almighty God, what Image, what Spectacle was this to behold; or where should one find an heart so hardned, and out of Humanity and Compassion, that would not be mollified and softned into pity, at such sad and pitiful sights as these.

The same Author writes more, That in another Village, not very far from that place above written, that he found two Women, who not finding any thing to appease and sustain the violence of their hunger, they went and eat and filled themselves with a venomous Herb called *Scylla*, resembling a wild Onion, or Leeks; and not knowing the vertues and operations of these Herbs, they were poysoned in such a pitiful manner that they died presently, and by the extremity of the poyson their Hands and Feet became green like the Skin of a Lizard, and the Venom burst from under their

Fingers and Toe Nails; so much were all Creatures become our hindrances and Enemies, that they might become the Executioners of Gods wrath and vengeance upon us poor miserable Mortals.

Finally, having endured this intollerable misery and calamity for the space of one whole Year, many good People in the Country having Lands and Inheritances of their own in possession, were forced to have recourse to the rich Merchants, who had bought up all the Corn and filled their Grannarys, who sold out to these first of all, as long as their Money lasted; and at last they had their Lands and Heritages engaged for Food: and after all these poor People were constrained to sell it out-right, and that at the old Price; so that that which was worth about one hundred Pounds, would not yield above ten, so great was the improbity, and evil of their cursed Avarice and Usury: And yet all this did not suffice them, that Men were afflicted and smitten by the vehement wrath and Scourge of God, and by the Combination of all the Elements,

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and almost all Creatures, and yet Man must meddle in afflicting of Man, his own resemblance; for these evil and accursed Merchants, knowing this to be their only time of filling their Bags, were resolved not to fail in this occasion: wherefore they sent out their Factors to draw in all the good People, to sell their Lands and Goods at their own Prises to them, and at the words of such as had Corn to sell; for these poor People would leave nothing unsold to buy themselves Food withal, to the very engaging of their Guts and Entrails, as they usually say in *France*: But that which was worst of all, the greatest part of these poor People never saw the measure of what they bought so dear, yet notwithstanding they were constrained to take what the Seller would be pleased to afford them, buying, as they say, a Pig in a Bag; and I must say, that there hath been some that have had Land for less than making Deeds have cost them, buying or making at the Scrivners, so great hath been their Usury and oppression; and those that have acted these things know very well that I

speak the truth, and lye not? And after all these Evils, there was nothing to be seen but poor People driven away from their Houses and Goods with their Wives and Children, who died afterwards in Hospitals; so that, if I may so speak without offence, I think these false Sellers to be as much Murderers, as if they had cut their Throats; and it is to be feared they will find it so, when they come to give their accompts before him, from whom nothing can be hid. But I have made a long Narrative of the three heavy Scourges which God is occasioned to waken his Creatures with, when they are obstinate, and hardned in their sins; but these are but a few Precedents, in regard of the many cruel Maladies, with which our Lives are threatned to be besieged every day.

The divertity of Distempers, with which Man is afflicted.

Pliny, and several other Doctors, both *Greeks* and *Arabians*, write, That in the space of three thousand Years, they have discovered above three hundred sorts of Sicknesses, which our Humane Bodies are subject

to; besides the new ones that appear every day, of which he makes mention of some so very cruel, that we cannot think of them, without a great deal of horrour and amazement: but I shall leave the several Distempers, of which sometimes they must burn their Limbes, and sear their Bones with hot Irons, take out pieces of the Skull, and take the Guts out of their Bodies, as though they would make an Invention for an Anatomy; others have been so straitned in their Diet, by reason of the fury of their Distempers, that they have been constrained to drink their own Urine, to quench the fury of their thirst; others have eaten their Plaisters, and Cataplaisters, to moderate their great hunger, as *Cornelius Celsus* has informed us; others have been perswaded that they have swallowed Serpents, of which we could never find out means to cure them, but by putting of Serpents into their Basons where they vomited, making them believe that they came out of their Bodies, as *Alexander Tralianus* tells us of a Lady that he had cured in this manner, whom

whom none could perſwade but that ſhe had devoured a Serpent in her ſleep; others there are who through the violence of their Diſtemper, which hath been ſo horrible and ſtrange, that they have fancied themſelves to be transformed into a brute Beaſt, as he whom *Galen* makes mention of, who thought himſelf to be verily transformed into a Cock, and would ordinarily converſe with the Cocks; and when he heard them crow, he would counterfeit them; and when they clap their Wings together, he would imitate them with his Arms againſt his Body: Others have fancied themſelves to be transformed into a Wolf, and ceaſed not from running at Nights with the Wolves over the Mountains and deſart places, following their howlings and geſtures through all places in the Country, ſo greatly were they tormented with their Diſtempers, till the Sun had caſt her Beams and Rayes upon the Earth: The *French* call this Diſtemper the *Loupos Garoux*; but the *Greeks* call this ſort

A thing which the vulgar abuſively think to proceed from ſomething elſe.

of Sickness *Lycanthropeia*: A thing that need not seem strange, nor fabulous to any that has read the holy Scriptures, and in it the pitiful estate of *Nebuchadnezzar*, who was transformed into an Oxe, for the space of seven Years, to reduce him to the knowledge of his God, *Dan.* 4.

Others there are, as *Galen* saith, who have fancied themselves to be converted into Earthen Vessels, who never durst stir out into the Country, nor Fields; or if they saw either Trees, or Walls, they would fly from them with all speed for fear of hitting themselves against them and so be broken in pieces: others have been three whole Years together without sleeping, or closing their Eyes, as it hapned to the good *Mecenas*: others have been so much oppressed with their Distempers that they have beaten their Heads against the Walls, as it hapned to a very knowing Man of our times, called *Angelolitian*: others have been constrained in their Distempers to eat Serpents; as, namely, the Leprous: others have had many Serpents come out of their Bodies which ingendered there;

there; as, namely, the Philosopher *Empedocles*: others there have been, whose Bodies there has ingendered so great a quantity of Lice, that at the last they have devoured them; none having been able to give orders, or find out any means, or remedies against it by all the Inventions of the wisest Doctors; a Distemper called by the Doctors in *France*, *Maladie pediculaire*.

I could here recite, with all their Evils, the other Miseries that Man hath invented against himself, to advance his own death, and that of his Neighbours; as if that which Nature hath provided, and that which were born with him were not sufficient enough to accomplish and consume all, but that they must use diabollical Arts to do it; I mean Poyson, which Men at this day prepare with so much dexterity and cunning, that all order and skill avails nothing to the preservation of a Man, except he will abandon all Humane Society, and fly into Deserts and accompany himself with the brute Beasts; whose company may better endure, than those Men

are wickedly and evilly minded, and bent to mischief.

Many of the antient Authors, as *Orus*, *Medesius Heliodorus*, and *Aratus*, have shewed us the Composition of five hundred sorts of Venom and Poyson, and others have since augmented to that Number; but if they were now alive, at this day, they would be counted very simple and unskilful, so much is Humane Malice increased in these our days: but during the Generations of old they used a certain Drug, which was of it self so venomous by Nature, that the weight of a Grain of Wheat would poyson a Man to death in a moment of time, it is of so contagious a nature, as *Ptolomy* writes, it is called *Alarmatica*, and is usually sold for one hundred Crowns the Ounce, so much Tribute must the Buyer of it pay; and yet they had so much consideration, that they would make him swear that he would not use it in their Province, nor against their Friends; but only against Strangers and Enemies. But, O good God, how well doth the Devil know how to impair the Bodies and Souls of Men at

at this day, making them so industrious and ingenuous in doing all manner of mischiefs, not only by giving of Potions, but by the very Odours they can poyson a Man; as a Co-Rival did to his Competitor, who presenting him with a Nosegay, that, as soon as he smelled it, he died immediately.

Another was a valiant Knight of *Florence*, who putting off his Helmet to refresh himself, which some of his Enemies perceiving, and knowing that it could not be long before he must of necessity put it on again, went and rubbed it with a certain Poyson, that as soon as it was set upon his Head again he gave up the Ghost: And at this day they do not pardon so much as their Flamboys and Torches, but that they know how to corrupt and sophisticate them, so that their very smoak and scent shall poyson them that make use of them; insomuch that one shall not dare to take a Flamboy, or Torch for his conveniency in the Night, if he think, or esteem any one to be his Enemy; or more especially if you do

Jerem. Cardan, in his Book of Subtilties.

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him: It is too little, think they, to Poyson into Meats and Drinks, as was done in times past, for that would counted but a Maids revenge. But ashamed to tell what I have read a very famous Author, how they got the means in this Generation poyson the Saddles of their Horses, Boots and Spurs likewise, and at is worst of all, and that I cannot nounce without pain and horrour, the very shaking, or touching of others Hands; and their Letters, and Pa- which they send one the other, shall be poy- d in such a sort, that they are opened there ascends up tle kind of Vapour, which by lit- and little penetrates to the very in, and so destroys them; but of them know their Practice so in this, (as *Theophrastus* says) that can compose their Poysons to their effects according to their intentions; that is, for it to kill ree Months, six Months, or a as it shall please the Murderer, Death did answer, or correspond

Subtil Inventions for poysoning.

with the times of their collections and preparations of their Medicines.

Besides, as I have been told by very credible Persons, and Men worthy of our belief, that there are a certain sort of People so subtle in their Art, that they can compose their Poyson so, that it shall hurt but one Limb, as either a Leg, or an Arm; as it was experimented once by a Fountain that was poysoned on the one side of a River that was near the Sea, which caused all the Teeth of the *German* Souldiers that lay there encamped to fall out, that drank of the Water of that Fountain; insomuch that things are now come to that desolation, that they have found out the way, and invention, to mingle Poyson in the Host, or Cake, in which they receive the Sacrament, as I have written elsewhere. And is it not a strange and marvellous thing what *Hiérome Cardan* writes of some Inventions which were found out of late days, to make a kind of Charm, that is to say, to make a Coller, or Cord of Wax, which shall become hard as

An Emperour poysoned by the Host.

Diamond

Diamond; and this Coller a Creditor will put about the Neck of a Debtor, and it cannot be taken off by any but those who put it on: By which wicked invention, one *Zaframus*, a Citizen of *Millan*, being circumvented by his Creditor, died of this very thing, as himself testified before his death. And what remains now more to Man, for the perfect accomplishing of all his miseries, seeing that there is not an Element but rises sometimes up against him as a Witness, and Minister of the wrath and indignation of God against our sins and iniquities.

What is there more necessary for our Humane Life, than Water; seeing that neither Man or Beast, nor any other Animal can subsist without it; neither is there Tree, Herb, nor Plant, that can produce Seeds, or Fruit, without the use of Water, not reckoning the Ornaments and Decoration that it brings to the Universe: besides, it is the ancient- and the strongest of the Elements, as *Pliny* *Isidor* writes; for Man afflicted by Waters. tumbles and ruines the mountains, and Lords it over the

Earth, quenches Fire, and converts itself into Vapours, ascending and surpassing the Regions of the Air; and then it descends afterwards upon the Earth, making it fruitful and fertile, bringing forth all things for the use and service of Man: And yet notwithstanding all this, how many are the chastisements which we have experimented and participated of, by the ancient rigour of this Element, besides that of the general Deluge which drowned all the World, when all the Fountains of the Deep were broken up, and the Water surpassed the highest Hills of the Earth fifteen Cubits, as *Moses* writes in *Genesis*, *Gen.* 7. And how many times hath *Egypt* been submerged by Water? when *Nilus* hath overflowed his Banks: how many thousand Men have been drowned, and entombed in the Bellies of Fishes? what testification have we of the fury of Water, by its descent into *Greece* when that great Deluge had almost drowned the greatest part of *Thessaly*, neither did they expect any thing but the intire ruine and destruction of all Humane Creatures, by the violent in-

tions of this Element of Water? Besides, what heavy strokes and torments did the *Romans* receive in the Year 1530. by the breaking in, and overflowing of *Tiber*, who swelled to so great an height over its Banks, that it surpassed its highest Towers and Stages in the City, besides the damage that they received by breaking of Bridges, and loss of Goods, of Gold, Silver, Wheat, Wine, Silks, Flowers, Oyls, Wool, and other Movables, to the value of between two and three Millions of Gold; and there died above three thousand Men in this Deluge, besides Women and Children, that perished by the violence of the Water in this Flood, as our Modern Writers have written of it.

Gasper Gontaren, in his Book of the four Elements, writes, That in his time *Valence*, a City in *Spain*, with all the Citizens, wanted but a very little of being destroyed by the violence of a sudden and unknown, or unheard of Eruption of Water; in such manner that all, except those that were promptly secured by the Rampiers, and other very high Cause-ways and Banks,

had

had no hopes at all of preserving themselves by any means, the motion was so violent and sudden; not reckoning an infinite of other damages that have been received and sustained by this Element since the Creation of the World; as, namely, by Rains, Hail, Snow, Frost, Mists, Vapours, and Fogs, and an infinite of other Calamities, that have been sustained by the rigour of this one Element of Water.

What is there more admirable in Nature, than Fire; by the benefit of which all our Meats are seasoned, and made eatable, and the Life of many things have been preserved thereby; and Mettals are calcined, and made flexible and fit for handling; as the Iron is melted and made fit for all uses, and likewise the Stones which we use in our Structures, and stately Edifices, are hardned in the Womb of the Earth by the aid of the Fire; and yet, for all this, how many famous Towns, and Cities have been destroyed, and reduced to Ashes, by this Element of Fire. The most ancient Testimony we have of this, is in holy Writ, of

Sodom

Sodom and *Gomorrah*, on which the Lord powered down Fire and Brimstone from Heaven, *Gen.* 17. And the last Conflagration, and Universal Ruin and destruction, will be by the same Element, as both Prophets and Apostles do write. But if I should go about to write in order, of all the proud and stately Cities and Provinces, that have been destroyed by Fire in divers Countries upon the Earth, by the incursions of the Wars, and the like, in these our Generations, I should undertake a Task of too great a length, for the Tragedy would be excessive: therefore those that are curious in these things, let them read *Strabo*'s twelfth Book, and *Rufinus* in his Appendix of *Eusebius*, and *Ammianus Marcilline*, in his History tripartite, or third part, where they may see the same, as if the Flames were now issuing out of the Earth, and consuming of divers great Mountains, and places of great strength; burning both Towns and Cities, with their Inhabitants in them; as it fell out in the days of *Lucus Marcus*, and *Sexto Julius*, Consuls, there came out so great a flame, as out of a Fur-

Furnace, of two Mountains, that burn up all the Towns and Hills about them, in a great number, with Citizens of all Trades, and their Arts, all being destroyed by the violence of the flame which brake out amongst them with so great a vehemence.

Pliny.

I could likewise make mention of the Thunder and Lightning, and how many a notable Personage hath expired by this sort of Death, as *Lobonst*, King of the *Backtarins*, Captain in the Wars of *Thebes*; *Ajax*, after the destruction of Troy; *Anastyse* the Emperour, in the seven and twentieth Year of his Empire; *Carius* also, and many other Kings and Emperours, who have come to their ends by this kind of Death. And the Air, which is so requisite and necessary to the conservation of all Humane Creatures, that there is not any thing that breathes that can subsist without the use of it, or live; and yet notwithstanding all this, it is so pernicious to all Humane Creatures, when it is putrified and corrupted, that the greatest part of all the Plagues above written proceed from it, as from its

its Fountain, and Original Author, the Earth, which is the most soft, and tractable, of all the Elements, and is the common Mother of us all; and she receives us when we are born, nourishing, and sustaining of us so long as we live; and when we die, she receives us again into her Intrails, as into a Bed; where she keeps and preserves us, till our God shall call us forth again to take our part in the Judgment: yet notwithstanding all this, out of her proceeds all those venomous Poysons with which our Humane Life is assailed every day; as sometimes by her trembling, and stern Agitations, many a Town has been demollished, and many thousands of People have been swallowed up into her, and have all sunk down together into the Profundity of her Abbyss, or depth: for in the time that King *Mithridates* Reigned, the Earth was so much mazed and troubled, that it began to tremble with so much fury, and in such a pitiful manner, that not only many a fair Town was ruined and destroyed, but one hundred thousand Men were also smo-

thered and buried in their Ruines, and perished with them.

In the time of *Constantine*, the Son of *Constantine* the Emperour, there was so great an Earthquake, that a number of Towns in *Asia* were swallowed up, with their Inhabitants; in so great a number, that the Historians had much labour and travel, and yet could not number them. And in the time of *Isocrates* and *Plato*, the very foundations, and depth of the Earth opened in so pitiful a manner, in *Europe*, that two great Cities were destroyed, with all their Inhabitants, being all swallowed up in an instant. But we do not read of a more terrible Earthquake in the memory of Man, than that which happened in the time of *Tyberius Cæsar*; for in the space of one Night twelve great Cities were destroyed, with their Monuments, as I conceive, their Magistrates and Inhabitants; amongst the which was *Apolini*, *Ephesus*, *Cæsaria*, *Philadelphia*, and many others in number. Yet what is more marvellous amongst other things of amazement and confusion of Man, is, to think that the Earth should so far beyond the apprehension

prehension of Man, bring forth certain little Animals, such as should as it were make a War with Man, to the very driving away, exiling, and banishing him from his proper abode, and dwelling; a thing that would seem very strange and fabulous, if there were not many true and faithful Historians, which do give certain, and loyal Testimonies of it. *Elian* writes, that the Rats were so exceedingly multiplied in some certain places in *Italy*, making so great a desolation and destruction, that they devoured the very Roots and Hearts, of the Trees, and all other things whatsoever; which caused so great a Famine, that they caused the Inhabitants to forsake, and abandon the Country, as not being able to find out any means, or remedy, for the destruction of these Rats, there was such abundance of them. *Marcus Varro* one of the worthiest Writers, and truest Authors, that ever writ in *Latin*, writes, That in *Spain* there was a large Village that was upon a Sandy Ground,

Certain little Animals making War against Man, to add to his affliction and misery.

which was so undermined with Holes and Caves, made by the Conies, that the Inhabitants were constrained to leave their Habitations, for fear of being entombed in the hiding places of these little Animals; which was accordingly at the last wholly ruined by them. And the same Author writes, That there was a Town in *France* made wholly uninhabitable by a great Multitude of Frogs; and another after the same manner in *Africa*, by the Locusts. *Theophrastus* makes mention of a certain Province where the Inhabitants were forc'd wholly to leave their Habitations, by reason of the great Multitude of Wasps, of Bees, which infested them. *Pliny* writes of a Province near adjoining to the Limits of *Ethiopia*, where the Pismires, and Ants, and Scorpions, caused the People to dis-inhabit themselves, by the coming of them, and other Vermine with them, to inhabit in that place. The Flies likewise made the *Magnesians*, in *Greece*, to fly their Country; and the Hornets drove away the *Ephesians*. And *Authenor* writes, That so great a quantity of Wasps and Bees were

were brought into a Town, that they
have all the Inhabitants away, who
fled away and left all their Wealth in
their Houses: Which things are all but
the Testimonies of our Humane frail-
ty, as they plainly declare unto us,
which may all serve us for a School of
Discipline to teach Man to acknow-
ledge what Might and Presence there
is in God towards his Creatures, when
his Judgments are so terrible and un-
supportable; that so soon as Man be-
gins to set up his Horn, and exalt him-
self against his God; God knows
soon how to abase him, and to bri-
dle his passions, and unruly affections;
not only sending his Heralds, and
fore-runners of his wrath, which are
the Sword, Plague of Pestilence, and
Famine in abundance; but there is
not one Element, nor other Creature,
but they all become our Enemies, and
search how to ruine us: So the very
smallest Animals, who serve as Mini-
sters, and Executioners of his Divine
Justice; which is made manifest not
only by Heathenish Testimonies, but
by Holy Scriptures, when the Frogs
and Locusts left their own proper

Elements, and came up into the Chambers, and the very Bed of obstinate *Pharaoh*. We have shewn here before a very strange Philosophy, concerning the misery of Man; for if Man were made of Iron, or composed of Adamant, it would be a Marvel how he should hold out the one half of his Life, without being bruised and broken by the many Pains, Agonies, and Labours, which attend him every hour of his being sustained here in a Life, as it were, of Martyrdom; besides all the evil Adventures which befall him, and the many extraordinary Loads and Burdens, that Nature imposes upon Man, as a Pack that presses him down. Yet all will not serve to humble him under the mighty Hand of God, to bear his chastisement, and acknowledge that of good right we ought so to do, and not to bear the reproach which our Lord laid upon his People, when he says by his Prophet *Isaiah*, That they had their fore-heads of Brass and their Necks of Iron, *Isa.* 4.

Which things were very ill understood by *Plato*, and *Pliny*, when they did contemplate upon Man, and seeing

him plunged into so great a Gulph of Misery, from his Birth to his Tomb, calling Nature a Spoiler, and Usurer, taking Man pay so much of his Dignity and Excellency for Interest, that they esteemed the brute Beast better, and more happier than Man: But what with the one, and what with the other, under the Name of Nature they have argued against God falsly, charging him with Injustice and Cruelty always, by their Iniquities; for all the Evils of these Seas of Miseries which Man is charged and loaden with, come not from the hatred of God, but from the malice and corruption of Man, who is the proper Author himself of all his afflictions and calamities: for when he begins to equalise himself with his God, and to make Comparisons with him, then it is that he will be found to have slighted Gods Ordinances, and defaced his Image which was first imprinted in him, changing it into that of the Devil; Wherefore that is come upon him which the Prophet says of him, *Man being in honour hath no understanding, he is compared with the Beasts that perish.*

And now let us see if it be not that great Pride and Arrogancy, which is the cause of all the Plagues and Malidictions, that come upon all Mankind; for had it not been for the ambitious desire of being great, in the first Man, or our first Parents, we should all have been like unto the Angels now, and as we hope to be at the last day in the Resurrection, to be crowned with honour, glory, and immortality.

And yet is all this that we have already said, but a little, or a few, of all the Malladies and Afflictions; for they in Comparison are but like the frailties of our Bodies, or much less, if we will but compare them to the Malladies of the Spirit, which are a great deal more perillous than those of the Body, (as *Plutarch* says;) for they will shew themselves either by a bad colour in the Face, or by the unequal, or unstable moving of the Pulses, or by some other outward pain; and when they are found out, we as soon look out for a Remedy for the easing of the Part agrieved. But for that of the Spirit, he that is sick cannot judge of his

Sick-

sickness by signs, or other means; for he must be in the Spirit, that judges of the Sicknesses of the Spirits, because the Patient doth not know his own Distemper, therefore he cannot seek out for his own Remedies: And yet there is a greater abuse than this too, for those that are afflicted in the Body by any Distemper, we commonly call them by the Names of their Distempers; as for Example, if one be afflicted with a Frensie, we usually say such a one is Frantick; and if any be lame in his Joints, we usually say he is Gouty; and those that are fierce, we say they are furious, because they do desperate things unadvisedly; and many such-like sayings we have. But O thou great and immortal God, thou knowest that in the Sickness of the Spirit we do quite the contrary; for those that are passionate, and irreconcilable, burning in their Passion so far, as to murder one, and kill another; such as these we usually say are strong Passions of great Magnanimity, and has all points of Honour in great esteem and recommendation; and will not lose one tittle of his Credit, but will ra-

ther hazard his Life to vindicate
Honour, as he calls it: And he
can seduce Women and Maids
his lascivious Love, we call him a
ving Person, and one that bears
great Kindness to such and such Per
not considering that this kind Lo
will bring both into Perdition:
for those that are avaricious, or
vetous, seeking by all means ima
ble to make themselves rich in a
time; although it be by defrauding
their Neighbours, by a thousand
Inventions; we say, as the vul
People do, he is one that knows
to do his own little business; for
they, he is a very good Husband;
can manage his Affairs with their
advantage: And for those that
ambitious of Honours, and seek
the ways possible to make themse
in great Dignities; we call them gra
and honourable Persons, and Me
worth and merit, and of a goo
mind, and such as will put all thin
into execution that may tend to th
Honours and Dignities; and so
say for the most part by all the
making all things as prosperous as
ca

And this is the cause that so many Evils in the World are covered, and Vices under the Cloak of Virtue, doing that under the Name of Piety and Honour, which is blameworthy, and ought to be dispraised: But at the present we should proceed to discover in order the Malladies and infinite Afflictions that the greatest part of Humane Spirits are tormented with at this day, as we have done by those of the Body; what Eloquence and Dignity of words would satisfie, or how many full Sentences could possibly comprehend them; since the very Generation wherein we now are, is as it were conceived, and conserved at this day, in all sorts of Vices; so that it seems now as if it were the Sink, and Gutter, where all the Evils, and Vices of former Generations, passing through, do promptly empty, and disperse themselves abroad amongst us: Therefore we will begin first of all with Avarice, which never was more deeply rooted in all Estates, than now it is at this day: but what other things are all Cities, Provinces, Republiques, and King-

Kingdoms of this world, but mere shows, and Maggazines of Avarice, if we do but rightly consider them; for this is the season that the Prophet *Isaiah* speaks of, for the Earth is full of Gold, and Silver, and there is no end of their Treasure, *Esa.* 2. And this is the Generation which was spoken of by the same Prophet, who said, They joined House to House, and Field to Field, till there should be no more room, *Esa.* 5. as if they intended to inhabit the Earth themselves alone; and out of this pestilent Root of Covetousness there is proceeded and sprung up, as out of its old Source, an infinite of other Evils which now reign and flourish in the Earth, and do predominate in most parts of the World at this day; for this was the Original of the greatest part of all the Wars and Effusions of Blood, with which the Earth is washed, and bathed; the many Murders, Treasons, Sacrileges, Thievings, Pilferings, Usuries, Frauds, Perjuries, corruptions in Witnesses, perverting of Judgments by their subtle Practises, and the deterring and frighting of one, and poysoning of another. The ever-

lasting,

and immortal. Law suits are in all Courts of Justice, and Natures in Christendom, do retain suspicion of the Corruptions, Evils of this Sin of Avarice; these Vices are always so familiar with most sorts of Men, that one would have much to do to find any Age, or condition, that is not some or other infected with it, to the penetrating into the State Ecclesiastical: for *Judas*, and *Simon Magus*, having planted the first Branches of it, they have thriven so very well since they were planted, that many others have partaken of the same in that time. But in times past, when the Church was poor, afflicted, persecuted, tormented, and robbed by Tyrants and Infidels, and was governed by poor Fisher-men, having such for her Pastors and Preachers, she nourished and fed all her poor, not suffering one indigent Person in her! But now since she is gotten to the highest degree of riches and honour, and is governed by great Prelates; she hath now no more the great care she had of the poor Members of Jesus

Jesus Christ; insomuch that one cannot see at this day any thing but the Streets and Hospitals fill'd with poor Beggars, who are lean, hunger-starved, and deformed with Poverty; besides an infinite of poor Women, who are banished with their Children at their Backs, and driven out of their Countries by the Incursions of the Wars, like so many Vagabonds, begging their Bread from Door to Door; whilst these great Preachers go on rejoicing with a full sail, spending the Goods of him that was crucified for them, in their delights and voluptuousness: Others there are who keep and resent all with so much care and curiosity, as if they intended to make the Treasure of the Church their God, suffering the Poor rather to dye at their Gates, than to relieve them so much as with a Cup of cold Water: So that I am ashamed to relate a Story of an *Italian* Prelate, which is almost monstrous to think of his great Avarice; his Name was *Angelote*, a Cardinal; who was so much poysoned with the Venom of Avarice

The Avarice of an *Italian* Cardinal.

that

that at Night when his Groom had fed his Horſes with Oats, he would go down a private way and rob his Horſes of their Oats; and this continued for many Nights together, till the Groom perceived his Horſes to grow leaner than they were wont, wherefore he began to think what he might do to trappan the Thief; for which purpoſe he went and hid himſelf in the Stable, till his Maſter came to rob the poor Horſes of their Oats: His Maſter coming in, and dreaming of nothing leſs than the kind entertainment he was to receive from his Groom; for as ſoon as he was entered into the Stable, he began to approach the Manger to take the Oats away: His Man ſuſpecting nothing leſs than his Maſter, but finding one in the Fact, and in the dark, he began to handle his Fork ſo well, and to lay about him ſo faſt, that he gave his Maſter ſo many grievous blows, that he was forced to be carried home to his Chamber, being well beaten for his Covetouſneſs, and burning Avarice; a very fit, and condign puniſhment for ſuch an evil Action: But this Story would ſeem very

very fabulous, and ridiculous, if *Philelphe* and *Jovian Pontan* did not make mention of it in their Books of Liberality; and divers other Writers make mention of it also. And now behold these are the Fruits, and the Emoluments, of these unhappy Riches which are gotten, and gathered together, with so many Thorns of cares and troubles; and are kept, and preserved, with so much pains and bitterness of Life, as they were gathered with: and at last we leave them with as great, or greater Agonies, and Martyrdoms, than we gathered, or kept them; for we part from them with bitter sighs and teals: of which the ancient *Romans* would serve for a very faithful Witness, and good Testimony, if we should bring them into play amongst others; for whilst their Republique, and Commonwealth was Governed by poor Men, they always prospered in their Affairs; but when they began to swell with the many, and great Victories of their Predecessors; as, namely, the destruction of *Corinth*, *Achaia*, *Antioch*, *France*, *Greece*, *Italy*, *Egypt*, and *Spain*; then, and not till then, their

Empire began to decline; for their great Victories and Spoils which they got, began to corrupt so many good Manners, that they were drawn from their ancient Institutions, and Discipline, which was the original occasion of so cruel a War; for what could not be violently taken away by force of Arms, was as vainly spent in Luxury, and Superfluity, insomuch that their Riches rose up in vengeance against themselves, and they were taken by it, as the Cloth that ingenders the Worm that corrupts it, or as the Wheat breeds that which eats and destroys it self; a thing that *Solomon* that great King, had well tryed the experience of in himself, when he had gathered so much Treasure together, that his Riches surpassed all the other Kings of the Earth in glory, and had passed all the delights that came forth of the Riches of this World; and when all this is done, he leaves us his Judgment and Advice upon it, in writing, as followeth; *I have*, says he, *made many great Works, I have built Houses, planted Vineyards, Gardens, and Orchards, with all manner of Fruit-Trees*;

I made me Pools of Water, to water the Trees, and make them grow green; and had in my Family, both Men-Servants, and Maid-Servants; with great Flocks, both of Sheep and Oxen, more than any that were before me in Jerusalem; *I gathered much Gold and Silver; and had Men-Singers, and Women-Singers; with all the delights of the Sons of Men, to an exceſs; ſo I was greater, and increaſed more than all that had Reigned before me in* Jerusalem; *and whatſoever mine Eyes deſired, I kept not from them; I with-held not my Heart from any joy: Then I began to contemplate, and look upon all the Works that my Hands had done, and on the Labours that I had laboured to do; and behold all was Vanity and vexation of Spirit, and there was no profit of all my Labours under the Sun, Eccleſ.* 2. And now let us hearken a little to what another Author will ſay, who comes a little cloſer to us, chiding at thoſe that are affected ſo much with delights, and riches; *Where are thoſe Princes, and thoſe that have Dominion over the Beaſts of the Earth, and play with the Souls of Heaven, and heap up Silver and Gold, and put their confidence in it, becauſe there*

is no end of their getting? they that melt, and forge Silver, and there is none that can out-do the Inventions of their uncharitable Works; but they are all exterminated, and gone down together to Hell, Baruch 3. And now let us leave these old avaricious Idolaters with *Aristophanes's Patroclus*, *Virgil's Pigmation*, the *Polymnestor* of *Propertius*, and *Horace's Midas*, the *Gilarian* of *Martial*, with the wicked Rich Man in the Gospel, saying, That the Spirits of Men (which are by Nature Celestial, and Divine) have nothing in Common with Gold and Silver, which is nothing but a meer Excrement of the Earth.

Whilst we proceed to another Vice, called Envy, which *Aristippus* doth assure us is of as near a Kin to the former, as the Mother is to the Daughter, for the one begot the other; and how many Spirits are there now a-days afflicted with this kind of Sickness, and Distemper; for the season is now come when the World is nothing else almost, but an Assembly, and Formality of Envy, and envious People: It is, I must confess, the ancientest of all

Vices, and yet it is as much in use and practise, as if it were returning to its primitive State, and Infamy again, as it was in the beginning of the World. The Ancients had their experience of it in *Adam* and the Serpent, *Cain* and *Abel*, *Jacob* and *Esau*, *Joseph* and his Brethren, *Saul* and *David*, *Achitophel* and *Cushi*, and in proud *Haman* and *Mordecai*; which did not so much pursue the one the other for the riches they had, as for the hatred they bore to each other: But all this is but a little, in regard of what we see by experience every day amongst us Christians; for this Generation is come to so great a height of perfection in Envy now adays, that if it were possible for a Man to find out one Man amongst us all, that were endued with all the Graces and Vertues imaginable; as, namely, the Beauty of *Absalon*, the Strength of *Sampson*, the Wisdom of *Solomon*, the Agility of *Azael*, the Riches of *Cressus*, the Liberality of *Alexander*, the Vigor and Dexterity of *Hector*, the Eloquence of *Homer*, the Fortune of *Augustus*, the Justice of *Trajan*, the Zeal of *Sisera*; and yet,

for

for all this, it is as certain, that if he were endued, and adorned with all these Graces, yet he would find a very great number of envious Persons to pursue him: And this mischievous, and evil Vice, doth not only reach, and stick to those of a mean, and indifferent fortune, but to those of the highest rank, or pitch; for at what time soever they are got upon the highest step of the Wheel of Fortune, and think themselves seated in the quiet, sure, and peaceable possession of all the possible favours, both of Kings and Princes; then as suddenly their Enemies imagine something of evil, by throwing the Cat at their Legs, till at the last they are thrown quite out, and dismounted from their supposed Seat of Security: Wherefore that wise Emperour, *Marcus Aurelius*, was wont to say, that Envy was a venomous and immortal Serpent, amongst us Mortals; for who is there that is not bitten with his Teeth, scratched with his Nails, defiled with his Feet, or poysoned with his Venom; and all those that are so, their Disease is desperate and incurable: For I have read divers

Books

Books (says he) both of *Greek*, *Latin*, *Hebrew*, and *Caldean*; and have conversed with many knowing Persons, to find out a Remedy for a Man that is invenomed with Envy: I have asked all Counsels, and made all Demands; but could never find any possible means to deprive Man of Envy, but to banish him from all prosperous fortunes; and the reason is, because we are by Nature the Children of Envy, born with Envy; and he that leaves most Goods, leaves most Envy: For which cause the Ancients counselled the Rich not to dwell too near the Poor, nor the Poor to dwell too near the Rich; for by their Riches, the Rich would sow the Seed of Envy amongst the Poor. I could here make a long Narrative of Pride, and Ambition, which reigns so much amongst us at this day; for who did ever see so much Pomp and Excess, in all Estates, as we do at this day; insomuch that we may, with a great deal of right, call this Generation, a Generation of Satin, Velvet, Purple, and Silk; with which they take so much pains to dress and adorn, this corrupt Flesh of ours

with

much Curiosity: and all this while we do not so much as consider that our poor Souls are neglected and forgotten, full of Ulcers and Sores, being torn and tormented, by an infinite of enormous and crying sins, with which they are environed; but let us look to it, lest that befalls us which the Prophet *Isaiah* writeth against the Women of *Jerusalem*, when he hath upbraided them with their proud carriages, he adds further, *The Lord saith, because the Daughters of* Sion *are haughty, and walk with stretched out Necks, and wanton Eyes, walking and mincing as they go, making a tinkling with their Feet; therefore the Lord will smite with a Scab the Crown of the Head of the Daughters of* Sion, *and the Lord will discover their secret parts; in that day the Lord will take away the beauty of their tinkling Ornaments about their Feet, and their Calls and their round Tires like the Moon, the Chains and Bracelets, the Mufflers, the Bonnets, and the Ornaments of the Legs; the Head-bands, and the Ear-Rings, the Rings and the Nose Jewels, the changable Suits of Apparel, the Mantles and the Crisping-pins, the*

Glasses

Glasses and the fine Linen, the Hoods and the Vails; and it shall come to pass, that instead of sweet smells there shall be stinks, and instead of a Girdle a Rent, and instead of well-set Hair baldness, and instead of a Stomacher a girding with Sackcloth, and burning instead of beauty; thy Men shall fall by the Sword, and thy Mighty ones by the Wars, and her Gates shall lament and mourn; and she being desolate shall sit on the Ground.

Love is the most grievous Sickness of the Spirit.

We may also add another Misery to the former, which is also as great an Affliction, and Sickness to the Spirit, as any of the former, and that is Love; which is so very contagious, that all Estates in this World have had a share in it to their damage; an Evil so contagious, and venomous, that it hath plunged and mingled it self with all Persons, and in all Ages indifferently; even as the Devils have done in all the Elements, without exception of any Persons, or Qualities; old, or young; feeble, or strong; foolish, or wise: And what is yet the greatest peril in this Disease, is this, that

that at the end they will run Frantick, and be bereaved of their Senses, if they be not well treated, and good Medicines applied to them at the beginning. Wherefore *Paul Æginetain* orders in his third Book, that all who are persecuted with this kind of Distemper should be carefully watched, and secured, being stinted in their Dyet, as they do to Fools, Lunaticks, and Franticks, or distracted People; as the *Empericks* do, who follow the Counsel of *Plato*, who makes two sorts of those Furies, and the first of them he calls in *Greek*, *Eurotikon*; which signifies in *Latin*, *Amatorium*, and in *English*, Love; but in *French*, *Amour*; which to my thinking, if one that died of this Distemper were opened, and Anatomised, we should find that all his Entrails were gone, the Heart burnt up, the Liver smoaked and dried, and all the dependency of the Brain damnified and spoiled; and I fear, and believe, that the poor Soul was scorched, and as it were roasted upon a Fire, with the vehement, ardent, and excessive heat, that it endured since first this Fury of Love surprised him: And as the Cure of

this Distemper is very difficult, so also is the Original very doubtful amongst all that have written of it. The Physitians say, that this Fury of Love, which presses so very hard upon them, and hath involved it self into all the World, proceeds from a correspondent quality in the Blood, and that the Complexion begets this mutual Love: The Astrologers would be likewise of the same Party, and have accordingly put in their Heads, spending their Verdicts in the Houses of the Lovers, saying, That Love proceeds when two by chance or accident do meet, who are of the same Ascendant, or else conform in some other Constellations; and then it is that this Sympathy is contracted first: Other Philosophers have said, That when we come accidentally to set our sight upon the thing we so much desire, that then suddenly some Spirit, which is ingendered in the most sublime and perfect part of the Blood, parts immediately from the Heart of the beloved Object, and goes exactly to the very Eyes of the Party loving; and so vanishes away invisibly into Air, and enters into our

Eyes,

Eyes, which are disposed to receive all, as a Looking-Glass retains some spots after one hath looked on it; and so from thence it penetrates it self till it comes to the Heart, and so by little and little disperses it self all over, till the poor miserable Lover is torn, as it were, by the new Spirit, with desirable ways to be rejoined, and approach its first principal and natural Dwelling, which makes him always lament and bewail his lost Liberty: Others, after they had fancied all that they were able, and not being able to comprehend what this furious Malladv was, or from whence its Source or first Original did proceed, they concluded in short, that Love was they knew not what, and came they knew not how, and it inflamed they knew not after what manner; all these things they concluded to be the very truth and verity as they believed: For whosoever doth but consider the strange Gestures, Fashions, Fears, and Countenances, with those furious Eclipses that are in these poor, impatient, passionate People so in Love, they will be constrained to confess,

that they never did see a more strange Metamorphosis, or a more ridiculous Metamorphosis than this, or a more ridiculous Spectacle; for sometimes you shall find them almost melted into weeping and tears, and sometimes you shall find them tearing the very Air with their sighs and complaints, murmurrings and sad imprecations; at another time you may find them all frozen and congealed, and sunk down like a thing that is forlorn, with their Visage pale and wan, resembling a Fantasme more than a Man: But at another time, if by chance they have obtained but a good, or an amiable Countenance from their beloved Object, or any other Humane Entertainment; how soon shall you see them transformed into Mirth and Jollity, rejoicing and making merry; being changed into another Form and Fashion, turned all into bravery, and not resembling the same Persons they were before: but all this is but a Love-fit, or rather a Passion; for all on the sudden you will see all changed, and they shall desire nothing but solitude, and to be excluded from all Societies, that they

may talk and reason with themselves, and plot their designs, and dispute with themselves all alone: At another time you may see them passing along the Streets five or six times aday, to see if the Eye cannot track, or penetrate some kind of entrance to come nigh the thing so much beloved, or the beloved Object so much desired by them; and then to see how the poor Varlets have tired their Legs with running, and almost broken their Arms with stretching and extending them abroad, and with cleansing and rubbing of their Clothes, and furbishing of them up, and dressing of themselves Monsieur-like; but if at the same time they chance to espy the least thought of Jealousie amongst all this, how soon do they fly up to the uppermost step of Fury, and then the Patients are in extreme great peril; for the very force, and violence of the Distemper fights against Nature it self, like a Faggot; for there is no part of the Body, if alive and sensible, but is infected with these Ulcers, and Sores; and then if they are tampered with, they become fools, and abusive, and there shall be

neither Art, nor Invention, but they will produce, and any thing else that cannot be imagined or thought of; for they will become *Lycanthropes*, and go naked like the Wolves, called by the *French Loups garous*, as is aforesaid: And yet for all this Mallady is so fantastick of it self, it fits it self to all humours that it meets withal, and there operates many marvellous effects; for if the Lover be poor, he will not refuse any Office of Humanity, to the very sacrificing and cutting himself in pieces, if need so requires; if he be rich, his Purse is, as the *Greeks* say, tied with a rotten Thread; or if he be avaricious and covetous, he quickly becomes a Prodigal, and leaves not any stock, nor store of any thing, but it must all be emptied, so great is the nuisance of the Venom of Love, and the strength of this Distemper: This was that which caused *Plato* to say, that Love was the first cause of inventing the Wallet, and beginning of it; for very often it comes to pass, except they have any Estate firmly, and very well setled upon them, they go with a Wallet in their Hands, their Sheet

ed upon their Shoulders, and so go the Hospital with four Horses. But if he be learned, and have any understanding, or wit, why then you will see him melting himself into a Sea of Tears, and letting himself loose to all misery, redoubling his cries, and accusing the Heavens, and making an Anatomy of his Heart, freezing in Summer, and burning with an ardent heat in Winter, so much doth the Lover adore Idols, and admire her whom he loves; terming her presence, his Paradise; her absence, his Hell; making himself *Sisiphus*, acting the *Tantalus*, and feigning the *Tyrian*; and it comes to pass that he will exalt the thing he so dearly loves, he makes no less than Gold of the Tresses of her Hair, and of her Skull an Arch, or Vault of Ebony; her Eyes are Flames, and her looks lightning; her Mouth is Coral, and her Teeth are Orient Pearls; her Breath Balsom, Musk, and Amber; her Neck, Sand; her Throat, Snow, or Milk; and her Breasts are two Mountains, or two Apples of Alabaster

Sisiphus his business is to roll a Stone in Hell.

baster upon her Stomach; and so is, generally, all the rest of her Body nothing but a Prodigality of Nature, and a Treasure of Heaven, wherein is reserved all the perfections of all that is beloved by him, so compleat a Creature doth he fancy. And now behold how cruelly this Mallady of Love torments those that are tainted with her mortal, and venomous Poyson; and yet for all that, how many Nations, People, and Countries, are there in the World, that are Martyred, as it were, by her furious assaults; insomuch, that if it should but make up an Army of all the Lovers in the World, there is neither Emperour, nor great Monarch in the World, but would tremble to see such a great number of Fools, and Mad-men, in the Field together, and all sick of this pestilent Mallady; it having gained so much upon Mankind by Custom, that none are able to prescribe, or find out a Remedy for it, notwithstanding so many Doctors, both *Greek*, *Latin*, and *Arabian*, have used and employed all their most excellent endeavours, and *Pharmacopœa*'s, for their deliverance from

this Martyrdom. *Samotracius*, *Cygidus*, and *Ovid*, have written many large Volumes, for the Remedies and Cures of Love; in which they have shewed and prescribed many excellent Remedies for others, but none for themselves, they not being so happy; for it is for certain, that they all three died poysoned, and destroyed, not for any evil that they did at *Rome*, but for the Love that they had in *Capua*. The Emperour *Marc. Aurelius*, knowing the great love that *Faustina* his Wife did bear to a Fencer, and that she was so much in Love, that she began to lose her patience, and was in great peril of death, through the fervent desire she had to have him in her own possession; for which cause he assembled a great many of his honest and just People, in all Faculties and Sciences, to advise with them in Council, what was to be done to quench this Fire that consumed her by little and little; but after several resolutions

Those that have written the Cure of Love, could not cure themselves.

The furious Love of *Faustina*, *Marc. Aurelius*'s Wife.

taken, a certain Emperick counselled him to let the Party be killed, whom she loved, and secretly to give her some of the Blood to drink; which was accordingly done, and the Advice proved very effectual for the present, for her affection was quenched by it; but yet it was not of so great efficacy (as *Julius Capitolin* writes) but that *Antonio Commodus*, whom he begot after this, proved a bloody and cruel Person, resembling more the Fencer than his Father, and would very ordinarily converse with them, and delighted more in their company than in any other; insomuch that one would believe, that the passion of the Mother was transferred upon the Child; and yet is all this but little, in regard of what I have read in History, and how that things were come to that desolation, that when this foolish Frensie seises upon us, it doth not only impair the Spirits, but it makes us brutish, and senseless; as it is made evidently and manifestly appear in a Child, and one of the richest and noblest in all *Athens*, and very well known by all the Citizens of that

place; which Child being accustomed to contemplate very often upon a very fine Marble Statue that stood in a publique place of the City, being very finely and curiously wrought; with which the little Child was so taken, and so deeply in Love with, that he could not abide to have it out of his sight, but would always keep as close to it as possibly he could, caressing and embracing of it, as though it had been a living Creature; and as soon as ever the Child was but separated any length or distance from this Statue, he would cry and lament so bitterly, that it would have moved any one to pity, had they been never so hard hearted and obdurate; but at last this Passion grew so very much upon him, that he was reduced to that extremity, that he prayed the Citizens of *Athens* to sell him this Statue at any Price they would be pleased to set upon it, so that he might but have leave to take it up and carry it home to his own House and Habitation; but they could not consent unto his desire, because it was a Publibue

The strength of Love.

work,

work, and their Power did not extend so far as to sell it him; wherefore this Child went in wrath and great indignation, and had a Crown of Gold, and other sumptuous Ornaments, made for this Statue; and so set this Crown upon its Head, and adorned it with very precious Habits; and after this he would go and contemplate it, and adore it with so much obstinacy and pertination, that the vulgar People were scandalised at his prepostorous and ridiculous Love, that they forbad him all further approaches to their Statue; which the Child took in such sore indignation, to see himself deprived of that which he loved so dearly, and so much more than his own Life; and being brought into such great pain and misery, he went and killed himself, to let them know that the force of this Passion was so great, that after it had made its entry into the Heart of Man, it walked incurably in all the most lively and sensual parts of the Body; and once being gotten into a full possession of us, it causes an infinite of sighs and tears to issue from us, and very often doth not deter-

termine or expire, but with the Life of those who are possessed by it. This is that which the great Philosopher *Apolone Byance*, did confirm to the King of *Babylon*, who with Instance and Importunity, did pray and intreat him, to shew him the most severe and cruel torments that could be invented by all the Secrets of Philosophy; to the end that he might punish and torment a young Gentleman, whom he had found in Bed with a young Lady that was a Favourite of his; wherefore he would by all means have the Advice of the Philosopher, that the Chastisement might be so much the severer: but the Philosopher answered in short, that he could not invent, nor assign him, a more severe Punishment, than that the King shou'd save the Life of this young Man; for, says he, in so doing thou wilt see him languish by little and little, in that scorching Fire of Love which is already begun in him, and will so much gain upon him, that it will consume him; and the torment which he will endure will be so great, that he shall not be able to conceive or imagine; for he will be moved

moved so much to pensiveness, and strange Cogitations within himself, that he will burn and consume away in this Flame, like a Fly in a Candle; insomuch that his Life will be no more a Life to him, but a Death more cruel than if he had passed through the Hands of all the Tyrants and Tormentors in the World.

And this is in full, which I have treated so largely on, the Passion which in part is the decay of so much Youth in this our Age; for have they never so little set their Feet and Mind on the pleasures of this World, yet Youth, Riches, and Liberty, become the three worst things in the World; for in these wicked Occupations they lead the greatest part of their Lives, without Fruit, and in this great Sea of Miseries, wherein Man is almost overwhelmed from his Birth; and now old Age begins to come on, wherein we should rest from all our Labours: but on the contrary, here our dolorous pains begin to come on, and to renew themselves every day; and now is the time in our old Age to pay the rigorous Usuries, and cruel In-

re-

of all our former Luxury and Excess, which we have committed in the former part of our Lives; for the Heart is afflicted, and the Brain is troubled above measure, the Spirits languish, and the Breath stinketh, the Face is withered, the Body is crooked; the Nose is droping, and the Sight is failing; the Hair falleth, and the Teeth are rotten; and to be short, there is always something or other amiss, or some loose Nail or other in the Fabrick of Mans Body; so that this frail Body of ours becomes a similitude of Death: not reckoning the many Diseases of the Spirit which are always very attentive upon our old Age, as being most subject to wrath, and hard to be appeased, being very light of belief, and oftentimes very forgetful to praise our Elders, but always ready to dispraise the Wise; and for the most part old Age is very sad, melancholly, covetous, suspicious, and difficult to be pleased: and to be short, this is the place wherein are emptied all the Vices, and uncleanness of the former parts of our Lives. And for these very considerations the Emperour *Augustus*

gustus was wont to say, that when a Man had lived fifty Years, he ought to die, or desire to be killed; because, said he, till that time a Man lives in pleasure and felicity; and what is above this, is passed away in sorrow and sickness, with an infinite of other ill conveniences which are made almost insupportable; many times by the death of Children, loss of Goods, burying of Friends, Law-Suits, paying of Debts, and the like: wherefore it were far better for a Man to have his Eyes closed whilst he is waiting for his Grave, than for him to behold such Miseries as those with his Eyes, in the last and worst Age of all his Life: Which made the Prophet so vehemently to cry out, when he foresaw this, unto the Lord, saying, *O Lord forsake me not when I am old, and gray-headed*; or, as the *French* render it, *When Age hath assailed me.*

And now having, in my Judgment, sufficiently shewed the Malledictions and Miseries, which Man is wrapped in, whilst he is Acting of his Part in this Tragedy upon the Theatre of this World: But if his entry be so marvellously,

rellously miserable, perillous, and difficult; no doubt but his issue, *Exit*, and going out, are no less dreadful and fearful: And whereas we have already shewed you many sorts of Child-bearings, so likewise is there as many strange and wonderful sorts of Deaths, which are most horrible and dreadful; for as Death is the last Seal and Confirmation of all the Acts and Deeds of the infelicities in the Life of Man: after he hath sighed and sorrowed under the unsupportable burden of the Evils of this miserable Life, all his Life long, he is at last forced to live in a continual fear, always waiting for Death, and oftentimes with incredible torments; at which that great Doctor S. *Augustine* marvelling so greatly, made his complaint to God thus, saying, *O God, after we have sustained so many miseries and afflictions in this World, then the intollerable stroke of Death cometh, and taketh away thy Creatures by so many ways and means which are innumerable; as, namely, some by Agues, Fevers, Vanities extreme pains; some by Torments; some by Thirst; some by Plagues and Pestilence;*

some by Fire, some by Water; some by the Sword, others by Poyson, and some by Fear; some are smothered, some are choaked, some are torn of wild Beasts, some are devoured by the Fowls of the Air, others by the Fishes of the Sea, and some are made Meat for the Worms; so many ways hath Death, and an infinite more, to take poor miserable Man out of this World, yet Man knoweth not his end; for when he thinketh himself most secure, and at rest, then he faileth and perisheth in an Instant: it is therefore the most dreadful and terrible of all things, when the Soul panteth from the Body; for what a sad Spectacle is it, to see a Man oppressed with Death, lying in pain in his Bed; for what shaking and trembling; what fearfulness, alterations and changings is there in the Bands of Nature; for the Feet become cold, the Face pale and wan, the Eyes hollow, the Lips retire, the Tongue falsereth and groweth black, the Teeth close, and the Breath begins to fail, the Sweat waxeth cold by the violence of the Sickness, which are all certain Tokens that Nature is overcome by the violent stroke of Death; and when he draws his last Gasp of Breath, and that the Soul makes

makes its last departure from the Body, her sorrowful Habitation, all the Bands of Nature are broken up, and become useless; not reckoning the many furious Assaults that the Devil, and wicked Spirits make against us, when they are assured that our ends and departures are at hand; for they will omit no manner of Inventions, Crafts, Subtleties, Conspiracies, or Brabbles, but it is all brought in then, and put in practise, to see if we can be wrought upon to bring us into presumption of having lived well, and to fix our minds there, upon that false Opinion, and not on the Mercy of Jesus Christ; or else, if that fails, to lay before us an infinite Number of enormous Sins which we have committed in our Life-times, to the end that they may induce us to despair, and mistrust of Gods mercy. This is the Hour and Moment, in which Satan sheweth himself with all the power he is able, to fight and strive against God, that he may let, and hinder the Salvation of Mankind so much as he can: and he is yet the more busie in these latter days, because he knoweth that his time is but short, and that the end of his Kingdom is at hand, and therefore he is the more inflamed; so that he practiseth

all manner of means to divert our Salvation, as he did, when he knew that our Saviour Jesus Christ drew near, unto the possessed of Devils; for he never rageth more, nor tormenteth those more cruelly whom he doth possess, than when he knoweth that of necessity he must depart out of his Habitation: And for this cause it was that the Prophet David *did so sore and bitterly lament his Son* Absalom, *saying,* I would to God I had died for thee, my Son *Absalom; knowing that he was compassed about with an infinite Number of enormous Sins and Vices: for when they have passed this way, and taken their Degrees in Death, what is become of all their Glory, where is their Pomp, and Trophies; and at present, where is their Riches, and Voluptuousness, with all their Delights; where is their Majestick Excellencies, and Sanctities; they are vanished like the Shadow, as the* Psalmist *says, and are taken as a Garment that the Worm hath eaten, or as Wool that is devoured by the Moth, as saith the Prophet* Isaiah, *they are made a Prey to the Serpents, and Worms.* And now let us behold a little,

Dead is the Creature and dead is their Glory.

tle, the Man hidden in his Sepulchre; and what ſhall we ſee there but a moſt hideous Monſter, for what is more horrible and vile, than a dead Creature. And now behold, and ſee, here lies the Dignities, Excellencies, Sanctity, and Majeſty of Man, covered over with little Clods of Earth: This is he which a little before was cheriſhed and honoured, to the very riſing of his Hands and Feet; yet by a ſudden mutation, and change, is become ſo abominable, that all the beautiful Tombs of Marble, Porphyr, or Copper, all their brave Statues, Pyramides, and excellent Epithetes, and other Funeral Pomps, cannot ſo well diſguiſe and maſque over the matter, but that all muſt know and imagine that there is nothing but a vile Carcaſs and ſtinking Lump of Putrifaction; for they are taken, as *Solomon* writeth in his Book of *Wiſdom*; where he ſaith, *What hath our Pride and great abundance of Riches profited us, after all theſe things are gone like a Shadow, or an Arrow ſhot at a Mark, or as the Smoak that is diſperſed by the Wind, or as the remembrance of a Gueſt that tarrieth*

but

but for a day, Wisd. 5. And now let us leave these dead Bodies to their rest and sleep for a time, as in a Bed, reposing in the Earth; for this is the last, and most doubtful, and most pernicious Act of all the Tragedy of Humane Life: And this is that which *David* feared so much, when he prayed the Lord not to enter into Judgment with his Servant, for no Flesh was righteous in his Eye-sight, *Ps.* 142.

The misery of Man when the Lord shall come to Judgment.

Such a Creature as this, should always reckon and account of Gods Judgment, with such a terrour and sad apprehension, that every Limb should tremble at it, and every Hair of the Head should stand upright to think of it; for this is the day spoken of by the Prophet, when he says, *The day of the Lord is at hand, and it will come as a sudden destruction from the Almighty, all Hands shall be faint, and every Mans Heart shall melt, and they shall be afraid; for pains and sorrow shall take hold of them as of a Woman that travelleth, and behold this is the day of the Lord, it will come full of wrath,*

anger,

wrath, and indignation, to lay the Land desolate, and to destroy the Generation of Sinners, and wicked Men, out of it, the Stars of Heaven, and the Constellations thereof shall not give their Light; for the Sun shall be darkned at its going forth, and the Moon shall not cause her Light to shine, and I will punish the World for their Evils, and the wicked for their Iniquities, and will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible, saith the Lord: I will, saith he, trouble the Heavens, and the Earth shall move out of its place, for the fury, wrath, and indignation of the Lord, Isa. 13. And now hearken what Advertisements S. *Matthew* gives us, in reference to the words of Jesus Christ, who saith, *As the Lightning cometh out of the East, and shineth to the West, even so shall the coming of the Son of Man be; for then shall be great tribulations, such as was not from the beginning of the World to this day, nor ever shall be; for immediately after the tribulation of these days, the Sun shall be darkned, and the Moon shall not give her light, and the Stars shall fall from Heaven, and the Powers of Heaven shall be shaken, and*

the

the Foundations of the Earth shall be discovered, and Mens hearts shall melt away through fear, and for looking after those things which shall come upon them; but woe unto those that are with Child, and to those that give suck in those days; for as in the days before the Flood, they were eating and drinking, marrying and giving in Marriage, until the day that Noah *entered into the Ark, and they knew not until the Flood came and took them all away, so shall the coming of the Son of Man be; then shall all the Kindreds of the Earth mourn and complain, and hide themselves in Holes, and Caves of the Earth; then shall they say to the Mountains fall on us, and to the Hills cover us from the Face of him that sitteth on the Throne, and from the Lamb —— Blow ye the Trumpet in* Sion, *saith the Prophet* Joel, *and sound an Alarm in the holy Mountain, and let all the Inhabitants of the Earth tremble; for the day of the Lord cometh, and is nigh at hand; a day of darkness and gloominess, a day of clouds and thick darkness, and all the Inhabitants shall be burnt up; the Fire shall devour all before his Face, and the Flame shall follow him,* Joel 2. *His Throne,* saith Daniel, *was like a*

flame

flame of Fire, and his Wheels like a burning Fire, or hot Oven, a Stream of Fire came forth and ran before him. And a little after this Execution of the Divine anger and indignation of the Lord God, the dead that are in their Graves, and stately Monuments, shall hear his Voice, and come forth out of their places of rest and repose; their Bones, and other parts, shall seek out their Joints, and knit and unite themselves together again with their Bodies, which the Earth hath purified from their corruptions, and all the Bodies that the Beasts of the Fields, and the Fowls of the Heavens have devoured, with all that the Sea hath swallowed up, all that are evaporated into Air, with all those that the Fire hath consumed, shall all be reduced, and brought into their Essence and first primitive Estate; all the Blood that hath been shed by Pyrats, Thieves, Murderers, Tyrants, Mercenary Judges, and all else that hath been unjustly spilt, shall all then be found without the loss of one drop, from *Abel*, the first Martyr of Men, to the last Hair of our Heads, which we are told

shall not perish, *Luke* 21. And if it were such a cruel Spectacle, to contemplate, and see the Beasts leaving of the Earth, their proper Element, and flying from the wrath and anger of the Lord, to go into the Ark to *Noah*, intreating, as it were, his aid and help? How much more intollerable will it be with us poor miserable Sinners, to appear before the Divine Justice, where the Book shall be opened, and all the enormous Sins and Offences of our poor ulcerated Consciences, shall be made manifest, and brought into publique view, to evidence against us.

The terrors of Gods Judgments which St. *Hierome* so much feared, that he thought he had always the Voice in his Ears, *Rise all ye Dead, and come to Judgment.*

If the Vail of the Temple were torn, and the Earth trembled, the Sun obscured, and was Eclipsed, for the injury that was done to Jesus Christ when he was crucified upon the Cross, notwithstanding he offended not in any thing; what Countenance can Sinners keep, who have so often offended, blas-

blaſphemed, and angred him ſo many ways, and innumerable times? And if the Viſion of one Angel alone were ſo terrible that we could not ſuffer it, as witneſs S. *John*, who could not endure to ſee ſuch ſplendor with his mortal Eyes, but fell to the Ground for dead: And *Iſaiah* was conſtrained to ſay, after the Apparition of the Angels, That the ſtrength of his Body was diſſolved, and his Joints looſened with fear: And the Children of *Iſrael* were in ſo great a terrour, that they were forced to ſpeak to *Moſes* that he would ſpeak to them, and they would hear him, *Exod.* 20. For they were not able to indure that Voice which came to them from Heaven, but were like to die for fear, (notwithſtanding that the Angels ſpake but graciouſly to them;) how then ſhall poor Sinners indure that Voice, and ſee the brightneſs and Majeſty of God, being ſeated on his Throne of glory; and when he ſhall ſay, as *Iſaiah* ſays, *This is the hour in which I will be avenged on my Enemies, my anger ſhall be accompliſhed, and I will ceaſe from my fury, and they ſhall know that I the Lord have*

spoken this in my Zeal, and that I have accomplished my fury; I will meet them like a Bear that is deprived of her Whelps, and will tear the Caul of their hearts; I was long silent and held my peace, but now I will cry out, like her that is with Child and ready to bring forth; I will disperse and destroy them all together, I will reduce their Mountains into a Wilderness, I will dry up all their Streams, and destroy all their Grass and Herbs, and make all Streams and Fountains dry, and convert all their darkness into light; I have called them, but they refused; I have held forth my hand, but they made no account of it, but rejected my Counsels and Corrections; therefore I will laugh at their calamities, and mock when their fear cometh, and when their Torments and Agonies are upon them; then will they call, but I will not hear, nor answer; they shall seek for me, but I will not be found, Prov. 1. And if the Heavens are not clean in his Eye-sight, nor the Angels pure before him, what shall become of us who are but miserable Dust and Ashes, laden with Iniquities from our Mothers Womb, *Job* 4. And if the just shall scarcely be saved, wha tshall become

come of the wicked and ungodly which are so many in number, 1 *Pet.* 4. And, as the Scripture saith, *Many are called, but few chosen*, Mat. 20. 21. And more especially in this perillous hour, when the very deepest Secrets of our hearts shall be laid open. This is the hour wherein all Monarchs of the World shall give an account of all Exactions, and Translations, that have passed between them and their Subjects, the poor Lambs of Jesus Christ, whom they have flay'd, and taken their Skins instead of their Fleece; and for all the Blood which they have so vainly spilt.

This is the time also, when the Merchants, and all that have traded upon the Theatre of this World, whether they have by Corruption, or Sofistication, defrauded by false Weights or Measures, shall give a true accompt of all the least faults that they have committed.

And this is the hour when the avaricious and covetous Usurers and Extortioners, who have defrauded and ruined another, by paying of themselves, the very rigorous Interest of all

their ill-gotten Goods, must give in their accompt also.

And this is the hour for all Magistrates, and Mercenary Judges, who have been corrupted to violate and disguise Jesus Christ, that they might partake of their Corruption and Iniquity, to be accomptable.

And this is the hour wherein the Widow and the Fatherless will form their Complaints before God, with all other afflicted Persons, of the Injustice that hath been done to them.

And in this hour must all Pastors and Prelates give an accompt of all their Flocks, and Doctrine that they have administred to their several Congregations, whether it be good or bad.

And this is the hour in which the wicked shall say, repenting in themselves, with trouble and an horrible fear; See, these are they whom we had in derision, infamy, and reproach, whose Life we counted madness, and esteemed it as senseless, and without honour; and now behold they are reckoned amongst the Sons of God, and have their Heritage amongst the Saints, *Wisd.* 5.

This

This is the hour, saith St. *Hierome*, wherein the Mutes and Dumbs shall be more happy, than the fluentest, and eloquentest Tongues; and this is the hour when many a Pastor and Herdsman shall be preferred before the profoundest Philosopher: And in this hour a great many poor and needy Persons shall be preferred before the wise and subtle: A thing which was so profoundly considered by St. *Augustine*, where he saith, That the Fools and senseless are raised up into Heaven, when the Wise with all their Wisdom, are debased and thrown down into Hell.

The greatest Misery of all Miseries.

Wherefore let us, who are Christians, keep our selves always upon our Guards, and take heed that we are not comprehended within the Arrest and Sentence of a greater Misery than all the Misery in the World; in regard of which all the Calamities of Humane Miseries by us above written, are but Voluptuousnes and Delights; which Sentence as I pretend to speak of, is that which is written in the 25th Chapter of St. *Matthews* Gospel, where

the Judge shall pronounce before all the World this sad and terrible Sentence of, *Go ye cursed into everlasting Fire, prepared for the Devil and his Angels.* There shall be weeping and gnashing of Teeth, where they shall be tormented from Generation to Generation; or, as we say, for ever and ever. They shall seek and desire death, and shall not find it; they shall desire to die, but Death shall fly from them. From which place, good Lord deliver us all, *Amen.*

The end of the Third Book.

The Excellency and Dignity of Man, first written in Latin, *by* Peire Boyſtuan, *ſirnamed* Lawny, *Native of* Britain; *and afterwards done into* French *by himſelf.*

NO ſooner had our God, by an admirable Prudence, created this moſt excellent Fabrick of the viſible World, by which his Almighty Power was made manifeſt, and the Rayes of his Wiſdom were ſhown, as in a Shop of rich Wares; but he as ſoon begins to bring Man into the World, made after his own Image and Likeneſs, making

The Excellency of Man is known by his Creation.

king him then King and Emperour over all that was contained in the Universe, to the end that he should there Reign, and Govern all Creatures, which were put under his subjection by his great Creator; and whosoever will but contemplate the Excellency of so rare a piece of Workmanship, will not only have the Building, but the Author in reverence and admiration together, and will be obliged to acknowledge what bounty and liberality hath been used towards him. And yet, to shew a little better the Nobleness and Generosity of Man, and how he is more pleasing and dear to God, than all the rest of his Creation, or any thing that God made; that he might make him yet greater in Dignity and honour, he doth almost acknowledge his Figures, and illustrious Marks in Man: And for the clearer demonstration of this, God proceeds to the Creation of Man, keeping another Order and Method in his Creation, than in that of brute Beasts, or any other thing whatsoever. And to shew that this

Man made Emperour of the World.

is is the very truth, when he would ate the Light, he only said, *Let there Light, Gen.* 1. and it was so immeately: And when he came to the eation of Darkness, by his Comndment it was dark; for the Darkss covered the Air, and separated it om the Day: Moreover, he said, *t the Earth bring forth all manner of ing Creatures after their kind*, and it as so; for the Earth began to bring th, and produce all manner of green erbs. But when he came to the eation of Man, he shewed a great more of deliberation; shewing then he put his Hand to the chief of all his Workmanship; for then says, *Let us make Man r our own Image and ikeness, that he may have minion over the Fish of Sea, the Fowls of the , the Beasts of the Earth, and Creeping things, with all that move the Face of the Earth:* shewing ereby, that that little Lump, or ass of Flesh, which he had gathered nd knit together, did far surpass all other Creatures in Dignity and Excellency:

The order that God kept in the Creation of Man.

lency: And yet there was something more beyond all our thoughts and capacities, which God thought worthy his consideration, in the Creation of Man, which should turn to his great glory and honour; for in the same instant that God formed all other Creatures that are contained in the four Elements, as Fish, Plants, Birds, and Creeping things, and generally all other Animals whatsoever, he created the Body and the Life together, which he did not do with Man; but for his greater exaltation, and that he might heap the greater honour upon him, he first formed the Body alone, and then infused the Soul by Inspiration; which thing God did not do without a cause, but that he might shew us by this way of Creation, that the Soul which he inspired and infused in the Body of Man, was not made out of the Earth, nor taken from thence, nor yet of any substance of the Elements, as some Philosophers have fancied; for some believe it is the Blood; for when all the Blood is let out by any Wound, or dried up by a Feaver, or

Divers Opinions of the Philosophers, concerning the Soul.

consumed by its heat, life doth mediately leave us, and we are dead. thers have imagined it to be Fire, beuſe ſo long as the Soul is in the Body, long is the Body warmed; but when Soul is gone out of the Body, the dy is preſently cold. Others think Wind, becauſe ſo long as we eathe, we uſually ſay there is Life. thers think it an Exercitation of it lf, as ſays *Aſclepiades*. Others ſay is an Harmony of the four Elements, ſays *Diaelus*. Others ſay that it is ubtile Spirit that diffuſes it ſelf all er the Body, as ſays *Hypocrates*. thers ſay it is an Heat, or hot Comexion, as ſays *Galen*. Others ſay it a Spirit, as ſays *Zenocrates*. Others, e Perfection of the Body. Others, ith a great deal of Blaſphemy, that ere is no Soul at all, but that the dy hath its motions by Nature; as ys *Crates* the *Theban*. Others ſay that is nouriſhed naturally with us in our others Womb, as the Plants are in e Earth, as ſays *Cratippus*, and others; as *Epicureus*, that it is not at ll incorporal or incorporated, but that it dies as the Body doth; with an

infi-

infinite more such Fopperies and Lyes as these forged in the Devils Shop who hath sealed up their Eyes with the thick Mists, and false apprehensions of their presumption, and ignorance of things seasoned and sprinkled with some sweetness of words and absurd Sentences, as though they intended by this means to make themselves brave Comptrollers of the very highest Mysteries of God Almighty; as if he had at the same time when he created Man, and made the World, called them to be his Spectators and Counsellors. But we that are Christians, and brought up and instructed in a better School, do reject all these opinions as vain, frivolous, and foolish; and do believe that after our God had created Man on the Earth, he immediately inspired and breathed into his Face the Spirit of Life, and Man became a living Soul, and was not obliged to stay for a further inspiration, or a second breathing which should be blown, or run like a fluxion of Breath which should proceed out of the Mouth of God, as so many have vainly imagined; for it is simple, and without all com-

mpositions or mixtures. But the
ul is a Spirit adorned with Reason
d Intelligence (as *Moses* in his Book
the Creation of the World writes.)
d now behold what was the Creati-
n of the Soul which is Celestial and
Divine, and hath nothing of conveni-
ncy of the Body which is terrestrial,
many have fancied; but only to
ke it her place of Residence, or Ta-
rnacle, till it shall please her Lord
call her from thence, as a King or
mperour doth him whom he hath
de a Governour or a Commander in
Garrison for a time: for which cause
od made Man of two different Sub-
ances, the one Terrestrial, the other
elestial; to the end that if it should
me to pass at any time, that we
ould swell or be puffed up, through
ride or vain glory, the vileness of the
Creation of our Bodies, which is no-
ing but Dust, Ashes, and Earth, Cor-
uption and Putrifaction, may restrain
s in our Career; or when Man will
murmur against God by contempla-
ing upon his own miseries in compa-
ring them with other Animals, he
may as soon after advise with himself
about

about the Excellency and Dignity of the Soul; which if he do he will be raised into an Extasie, and ravished as it were into an ardent desire which should penetrate to the very Heavens, in acknowledging of his Creator: which is in full the sum of all I shall at present pretend to write, of the Excellency and Creation of the Soul of Man with all its faculties; as well knowing that several Authors, as, namely, *Lactantius*, *Firmianus*, *Gregory*, and *Nicen*, have all been very diligent in the Description of these things, and are joined also with some of our Modern Authors; and others, who have likewise been exercised on the same Subject; as, namely, *Janobius*, *Bartholomew Facius*; and in our vulgar Tongue, he that writ against the new Academists; but above all, *Theodore* Bishop of *Syria*, in his Book called *The Nature of Man*, which is very faithfully translated out of *Greek* into *French*, and illustrated by *Rowland Pierrie*; a Work worthy of everlasting memory, and perpetual praise: But as for my own part, it suffices me to have given you a taste of the miseries of Man

the which perhaps I have treated of in a Style that is a little too tragical and severe; Wherefore I have treated sufficiently of the Dignity and Excellency of Man, that I may a little sweeten and mollifie the rigour of the Style; and to let such know (who shall think me too Satyrick and severe in the Sentences of Gods Workmanship) what my judgment is concerning the Generosity of Man, the Spirit alone of him being worth more than all that is excellent in all other Creatures; besides being that the Heavens and the Earth and all that is contained in them; besides the felicity of her eternal Life, of which we are assured by Faith, is of an excellent Price and Value; so inestimable that all the Tongues of Men cannot express it, nor their thoughts conceive it within themselves. But what greater Testimony of the Dignity of Man doth his Creator give of him, who praised him so very much, as he left his eternal Seat and came down into the World and was Clothed with our Flesh, and was made Man for us, so great was his bounty towards Man, through the great love that he

had for him, notwithstanding Man had sullied and defaced his holy Image which shined so bright before in him; yet for all that he vouchsafed to lend him his Hand and make him Inheritor of his Kingdom of Heaven, as much as though he had been his Legitimate Son, putting all things of the Creation under his subjection, from the highest Heavens above, to the very Concavity of the Earth beneath, raising him up to be his Temple and Habitation, revealing to him his greatest and uttermost Secrets; finally, creating all things for the love of this so divine and excellent an Animal, which made the holy Prophet *David* so much marvel, that he cryed out, saying; *Lord, what is Man, that thou dost so much magnifie him, or the Son of Man, that thou hast him in so great repute and esteem,* Psal. 14.3. And if the Ancients did so much marvel at this one Chief of Gods Works, which is the World, and how it was so brave and admirable, and how it had continued so long whole and entire, in its lustre and beauty, without being demollished in any thing: And if they so much marvelled at

at the strength and force of the Earth, and wondered that its Bowels were not corrupted and rotted out, having ingendered and brought forth so many things: And if they were so much amazed to think that the Fountains should always give their Waters, without being S. The dry, as they have always done ever since they were made; or how the Sea should receive all the Waters of those many and great Streams into it, and yet never surpass their Bounds and Limits, which were set her: Or if they so much marvelled at the Sun, which was so little in appearance and Figure, and yet notwithstanding it is bigger in Comparison than the whole Earth. And if the Ordinances and Excellencies of these things did so much transport and ravish them into so great admiration, what might they imagine or think of him for whose use and service all these things were created: Or what observation and reverence ought they to have for him, whom our God prized so much, and loved so well, that

Gen. 22. Exod. 4. Job. 5. Heb. 1.

he raised him up to be Chief and Emperour over all his visible Creatures, and hath from his Birth committed him into the Guard and Protection of his Angels, who as faithful Ministers do always assist and accompany him, with their Counsels, defending him against all Assaults and Incursions of evil and accursed Spirits, and against all other Attempts and Lusts of the Flesh and the World; so that in this, and all other things, we may by the sweets of this Divine Excellency come to the knowledge of things present, remember things past, provide by conjecture for the future, or for things to come; and to know and discern the nature of things so far, as to be able to distinguish betwixt Vice and Virtue, honesty and dishonesty: And after having knowledge of the Essence, Nature, and Result of all things that is contained in the Universe, he is raised up to such a pitch and height, that he penetrates into the very Heavens to know and give resolution; and to shew by lively Reasons, that the Nature

ure which bends against us here below, is nothing but an amiable Face and Figure of God: or else as some Book, or Looking-Glass, full of Divinity. And yet notwithstanding that Man hath his Habitation in the Earth, it is not possible but that he will be meddling with the Elements; for he by his quickness descends into the depth of the Sea, by the subtlety of his understanding all things seem and appear to his knowledge: and notwithstanding that the Heavens, (or to speak more plain, the Skies,) are of such an incredible height, yet he contemplates on them as if they were hard by him; no darkness of the Air can confound the intentions of his understanding; no thickness, nor massiness of the Earth, can lett or hinder his affections; nor any depth of Water, his inspection and sight: For which cause *Homer*, that great *Greek* Poet, calls Man *Alpheſtas*, or searcher out; for he says, it is the property of Man alone, to search and inquire into the Reasons and Cause of all things, with so much diligence, that the Accomplishments of all Arts and Sciences have

have been found out and accomplished within the space of two thousand years by Man, as *Mercurius Trismegist.* writes: Others have called Man *Phos*, that is to say, Light, because of the incredible desire that Man hath naturally to know all things that are done: For which cause many of the ancient Philosophers have thought that the Light was the very Essence of our Souls, by reason that there is nothing that can fly and refrain ignorance, or abhor it so much as Man; who is so marvellous and wonderful, that he hath a Celestial Spirit in himself, to know the Vertues of the Stars, the Influence of the Planets, the Qualities and Properties of the four Elements; for the which all Gods Creatures, Celestial, Angelical, and Terrestrial do finally serve and obey him. And this made many of the wise Men of *Egypt* so much admire and wonder at Man, that they did call him an Earthly God, a Divine Animal, a Messenger of the Gods, Lord of all Inferiour Creatures, and a Familiar to all Superiours; and last of all, a Miracle of

Nature:

ture: And what was yet more ad-
ible, that for the full accomplish-
and nobleness of Man, sometimes
God would descend into him,
king many and marvellous things
Man, which Man of himself could
do. As we have read in the Histo-
of *Clazomme* and *Aresto*, which would
metimes go out of the Body, as they
, and go here and there; and at
return told them many, and incre-
le things, which should come to
afterwards, the which they found
experience to be true at the last:
it was found by one *Cornelius*, a
est of *Padua*, in the time of Wars
tween *Cæsar* and *Pompey*, who was
much inspired, that he could give a
ter account of the order of the
tel, than those that were present at
Apollonius, in like manner, being
Ephesus, saw, and told what was be-
len, or done to *Nero* in *Rome*. So-
tes was found as it were ravished,
transported beyond himself, be-
g in Communication with his Spirit;
knowing what was done, nor see-
what they did that were near him.
in like manner fell into an Extra-

sie

sie every day, and so continued for some hours; till at last he died in one of them. And the Poets being taken in those Frensies, and furious Fits, did write more Divine and Heavenly things, than Humane; but when those Fits had left them, and their Spirits forsaken them, they understood no more of what they had written of Divinity, or any thing else, than others did who had not written at all. The experience of which we have in *Homer* alone, a great *Greek* Poet, who may serve us for an Example of all the rest, who notwithstanding that he was blind from his Infancy, yet for all that he hath written most admirably and profoundly, so that there was not any one that durst write against him, insomuch, that if all their Wisdom were melted together in a Furnace, it were not able to equalize him by I know not how much, in the lustre that shines so admirably in his Works; nor he himself, if he were risen again from the Dead, were able to mend the Works that he hath already done. Wherefore we have all these things

The Prayers of *Homer*.

given

given us in publick view, that we may acknowledge that Man is the chiefeſt of all Gods Workmanſhip; ſo that if we ſhould but conſider Man a little nearer hand, we ſhall find that he was portraicted and drawn out by more than an Humane Pencil. And this was the reaſon that the greateſt part of all the ancient Philoſophers, with all their ſubtlety, were ignorant, or at leaſtwiſe they were found ſo variable, and to differ ſo much in that which concerned the Creation of Man, that we cannot take any reſolution from their Writings; but where they thought to have pickt all clean before them, they have only inſerted and muſtered in ſome other frivolous Speculations; feeding us up with an infinite of falſities, and deceipts, under the pretence of hard words, and Ornament of Language. But yet, however, notwithſtanding all this, they were always conſtrained to have the wiſdom of the Workman in admiration; but more eſpecially if they would be but equal Judges, caſting their view and ſight upon the admirable Stru-

The Errours of the Philoſophers in what concerns the Creation of Man.

cture and Composition of Mans Body: for what Man is there so heavy, sottish, and stupified, and transported so far beyond common sense, that cannot perceive the same Lustre, or the same Character of Divine Rayes to shine in the Head of Man, without amusing himself to discover the Excellency of the least of the other Members by their excellent Ornaments; for what Excellency and Beauty is there in the Head of this Divine Animal, which is the Tower and Bulwark of Reason and Wisdom, that proceeds from thence as from a Fountain, working divers operations and defences, as it may very well do; and that it is always producing and bringing in, at the same sourse or Stream, many, and divers most excellent Commodities. But who doth not admire at the memory? the which, as writeth *Plato*, is seated as a Magistrate, and always keeps his residence within this Tower, keeping and retaining those things which were suddenly gone and passed away; whose Office it is to keep and secure,

A Description of the Beauty of the Head of Man.

as

as in a Treasury, many and innumerable things of different kinds, without being confounded by, or with any of them at any time, being shut up and preserved in their purity and cleanness, that it may serve hereafter as a Remembrancer, when she shall have occasion to relate things which of old time she hath conceived and gathered together; and then at the same time she begins to perceive the knowledge of an infinite number of things of the same kind: The which she produces in such good order and method, that there is not the least trouble or hinderance in her mutual deliverance of so many Productions, which were so long before conceived and kept up, as in a Store-House, for that very end and purpose. But what Miracle is it, if we do but consider aright, to see the inexplicable subtilty of our Eye; being placed and fixed in the highest place of this Power, that they may be, by their Speculations, Speculators of Heavenly things above; and by the sight of which they must behold and see any Object: They are covered o-

The praise of our Eyes.

ver with two little Cases, that cast a lustre and brightness, and by their roundness they represent two Precious Stones, and by their depth they penetrate into the Image, or representation of any thing that is set before them, having a shining lustre with a reflection much like unto a Looking Glass; and are so contrived by the Art of their great Creator, that they move here and there every way, without being obliged to look upon any thing that shall offend, or displease them: And for their better adorning and enriching, they are set as in an Arch, or Vault, with their Lids and Brows to hinder the falling in of Sweat, or any other evil incumbrance to offend them.

The praise of the Eye-brows.

But what a Spectacle do we find here, worthy of our admiration, in the Fabrick of the Nose? for it is like a little Wall raised up for the defence of the Eyes, and notwithstanding that it is but little, yet it is established for three Offices: The first is, to fetch the wind and breath; the

The praise of the Nose.

second

second is, to scent and smell; and the third is, that by its holes and passage, the superfluities of the Brains are purged and evacuated, by its running like a small Stream, or Channel. But by what a marvellous Ordinance are the Lips set and contrived, which appear as if they were sowed or joined together, the one to the other: within which lies the Tongue inclosed, the which by its moving converts the Voice into Words, that thereby the interpretation and understanding of the Mind and Spirit may be known and understood: But who would not marvel at this, that such a little piece of Flesh as this is, which is not above three Fingers broad, nay, almost the least Member that a Man hath, and yet does he therewith always laud and praise God, giving others to understand the beauty and perfection of all those things which God hath created. He disputes above Heaven and Earth, and all that is contained in the four Elements; and yet notwithstanding,

Lactantius in his Book of the Works of God.

The praise of the Tongue.

withstanding, he cannot do the Office of speaking without the help of the Teeth; a thing which is made manifest to us by little Children, who speak not till they have their Teeth; and old Men when they have lost their Teeth begin to mumble, and cannot form their words aright; which makes them resemble such as are returning to their Childhood, or Infancy again: And besides this, (as *Lactantius* saith) God hath created a Chin for us, after so good a Decorum and honest Form, and enriched it with a Beard, which serves us for a Mark to shew the maturity of our Bodies, the difference in our Sexes, and the Ornament of our vigour and strength.

Praise of Teeth.

Praise of Chin and Beard.

And so likewise for the Ears, they are not idle, yet they are planted in the highest and most eminent place of the Head, or Tower, to the end that they may receive the sound that is naturally brought to them; and as they are set on high, so are they always

Praise of the Ears.

always open, and not stopped; to the end that the Voice may be conveyed into them through the hollow Cranies, and Concavities of the Passage, where it is kept and retained; and likewise they have always something in them which is as it were foul, and full of Wax; so that if any little Vermine, or Animals should by accident chance to enter in, and offend us in our hearing, which is one of our most excellent Senses, they are taken in it as in Glue, that they may not enter into the innermost parts of the Head, and there offend the Brain. And yet is this nothing of the most excellent and admirable Part of the Fabrick of Man, if we do but consider him in general; and more especially in the Lineaments of his Face, in the which depends two marvellous things: The first is, that amongst so great a Multitude of Men, which is almost infinite, you shall hardly find two Faces that are alike in all things, amongst so many thousands of Men that are in the World, but they are distinguishable the one from the other. And the second is, that Nature hath made to our Humane

Bodies, in so small a place as the Face is, so great a Beauty, that sometimes we desire to dye of our own free wills, or would gladly sacrifice our selves for the love of the beauty of some Persons, and are sometimes so much afflicted, that we become senseless with the meer desires and admiration of so beautiful a Face; for the Testimony of which I could bring an infinite of illistrious personages both Ancient and Modern, as well the one as the other, who seem'd as it were to have dispoiled the Heavens of their greatest Treasures and Riches; for their recording of all the properties of the Earth, and the immortalizing of themselves and their writings, under the alone invocation of that Beauty, as if it were the Ark of their rest and aim, upon which all their Honour and Glory depended; for the very Rayes that shine from that resplendant Beauty, are more piercing and lively Darts than the Lightning penetrating to the very livelyest and most sensible parts of the Soul, making many one

The praise of Beauty both of Men and Women.

Beauty hath animated many one to write.

to feel their excessive force that shall contemplate on them; which is the cause that so many poor passionate Lovers put all their desires into servitude, and making their poor Souls Masters in obedience and slavery, almost transforming themselves, if it were possible, into that admired Beauty they so dearly love: and what is yet a more marvellous and admirable thing is this, that the Face which is not the breadth of half a Foot, yet always in the least mutation that is in it, we may discern the difference of Men, whether joyful or sad, bold or fearful, cruel or pittyful, or of him that is in love or hatred, in hope or despair, in health or sickness, living or dead, with an infinite of other affections both of Soul and Body. Wherefore that great Philosopher *Trismegistus*, after having profoundly plunged into the contemplation of this Humane Fabrick of Man, he began to exclaim, saying, *Where is there a Painter that can so well distribute his Colours as to paint out these brave Eyes, which are the Windows of the whole Body, and the Looking-Glasses of the Soul; That can draw out the Lips and the Mouth,*

and

and bind the Nerves together, and lay the Veins like little Channels, and divide them all over the Body, by the which the Blood runs in divers parts, moistening all the Members with Juice and Liquor? who hath made the Bones so solid and massy? who hath enchased the Muscles and the Joints the one within the other? who, like a Guard or Rest, with-holds the thoughts if they should or would at any time break forth or offer to go beyond the Bounds, Measures and Orders that they are set in, or resist against Reason and Temperance? who hath covered the Flesh with so delicate a Skin, and separated the Fingers by Joints one from the other? who hath extended the Feet the one from the other at so great a distance, that they should serve as it were for a foundation to all the Body? who hath opened the Pores and Conduits of the Body? and who has likewise made the Spleen or Milt, and made that Pyramidal Figure of the heart, and twisted those Threads and strings like Roots in the Liver and Heart? and who has made those Pipes through the Lights and Impressions with Figures in the Gall; and many such like things as these are? who has given the Belly so large a Study and ample Capacity

for

for the digestion of all Meats, and Conveyances of nourishment to all the whole Body by it? or who has made our more honourable Members which are put in open view and evidence, and the foul and unclean are put out of sight and covered? And now, says he, contemplate how was the Divine Workmanship made manifest in any one single matter alone; for what Beauty is there, and how equally are they composed and compacted, and differ the one from the other in their Offices and Actions? And now who (thinkest thou) hath made and formed all these things, or who was their Father, or Mother, but the only wise and invincible God?

And now methinks we have sufficiently contemplated upon Humane Nature, let us a little at present consider the Accomplishment and Honour of Man and of his perfection; shewing, that there is no Art nor Science that can be imagined, wherein one Man hath not exceeded another in some degree, either more or less, according to the Influence and Favours which hath been imparted to them from Heaven; I shall cease to speak of Liberal Arts and Sciences, and generally of all Discipline, (to avoid all prolixity)

the

the Original invention of which belongs only to man, as its Soveraign Author and Inventor. And to proceed to search out something in particular which is hidden, wherein I shall endeavour to shew what is the dignity and subtilty of Man, and to make it appear as plain as I can; and I will begin first with the admiration of the magnanimity and generosity of that most excellent person *Alexander* the Great, who in his Youth lamented and wept so bitterly, understanding that his Father, *Philip* of *Macedon*, had obtained so many Victories in several Battels, and being asked by some of his Governours from whence proceeded all those Tears, which so bedewed and bathed his Cheeks, *Through the great fear I have*, says he, *that my Father will Conquer so many People, that there will be nothing left for me to exercise my self in, having such a fervent desire of fighting as I have, that I may at least participate with him in some part of his Glory.* Now what Testimony of greatness, and Oracle of generosity, was this

The marvellous generosity of *Alexander* the Great.

this in so young a Child, in the which Fortune succeeded afterwards according to his desire; for before he was come to the Age of thirty years, he had Conquered so many Nations and People, that he found no more resistance upon the Earth: Wherefore he was forc'd to march his Army through the Desarts, to the utmost Confines of *Affrick*, that he might exercise his Forces against the bruit Beasts, and so become victorious over them, as well as over Men. The Historians write, that he being inform'd by a certain Philosopher named *Democritus*, who saw him Victorious and Universal Monarch over all the World, perswaded him, that there were more Worlds than one, for which cause he caused a great many Pioneers and other Artificers to dig and remove the Earth, making Caves in the Ground, to the end he might find out some other people, that they also might be reduced under his obedience. I could also bring into play *Julius Cæsar*, and *Pompey*, geting Victory the one over the other in their several Wars, wherein they

fought

The praise of *Cæsar* and *Pompey*.

fought fifty pitched Battels in the Field, wherein were killed eleven hundred fourscore and twelve thousand men: One of them, besides nine hundred and forty Ships which he took from the *Crosiers* or *Pyrates*, Conquered, and became Master of eight hundred seventy and six Towns, from the *Alpes* to the furthermost parts of *Spain*. And now let us not be silent in the Glory of *Marcus Sergius*, who having lost his right hand in Battel, and received twenty three Wounds at several times, fought afterwards four Battels with his left hand, and then being unable to defend himself any longer with his left hand, he made himself an hand of Iron, and so went into the Combate in the Siege that was before *Cremona*, defended *Placentia*, and took twelve Towns in *Gaul*, or *France*.

The praise of *Marcus Sergius* incredible.

And now let us leave Armes and their uses, and descend to Arts and Sciences, which we think such vile Objects; as Painting, Architecture, making

king of Statues, drawing of Pictures, and the like; and consider what Divinity was in *Zeuxes*, who by art and cunning did rarely counterfeit a Vine full of Grapes, that the Fowl of the Air would descend upon it, in hopes to have fed and filled themselves with the Grapes, they were so lively drawn, and of so good Workmanship. And *Apelles*, for the space of six years, employed all the vigour and strength of his Spirit in drawing the Picture of *Venus*; which was so rarely drawn, and endued with such an excellent beauty, that the young Men that came to see it, fell in Love with it as if it had been a living Creature, when they contemplated upon the rarity and perfection of so curious a Draught; insomuch that the Picture-drawer was commanded by Publique Authority and Edict, to hide and keep his Picture out of sight, for fear of inducing the young Men to corruption. And who will not admire at *Pausanius*, a *Greek* Historian, who relates concerning a Brasen Horse that was made by a certain

The Excellency of Man in Painting.

tain Artificer in *Heraclitus*, a Province of *Peleponesus*, which was so exactly done, having his Tail cut and deformed, but all the other parts of his Body so exact and perfect, that several Horses have proffered to join and couple with it, with so much fury and affection, that they would many times break their Hoofs by leaping upon it so often; and as often slipping down, the Brass of which it was composed being very slippery; and all the blows that they could give or beat them with, would not frighten them away from this Horse, but they would lie and snort as if they had found a Mare that was Horse-weed. And now, how can we imagine or think what secret Charms or Vertue, this Artificer could have put or conveyed into this Figure, that should constrain or force those dumb Animals to be in Love, and to obey an hollow Trunk made of Mettal, without any sense or feeling at all. *Plutarch*, exalting the Excellency of Man, writ, That *Archimedes* did draw, with only one Hand and one Cord quite cross the Market-place of *Syracuse*, a great Ship loaden with Merchandise,

as

as one would lead a Mare by the Collier, and all by the Art of the Mathematicks: A thing which *Baptist Leon*, one of the greatest Architects of our time, said it was possible to be done; and proffered to do it, if any great Personage would but undertake to furnish him with the Materials and Necessaries to do it withal. What greater Miracle in Nature is there to be found, than the *Masheon*, or Invention of a Tower of Glass, which was contrived by *Zobar*, King of the *Persians*; which was so great and high, that when he was seated in the Center of it, he could see the roundness of the Earth as if it had been under his Feet, as if he had been seated in the Spheres, observing the rising and setting of the Stars; and notwithstanding that he was Mortal, yet he thought himself above the height and expectation of Immortality. And now what greater and diviner things than these can possibly fall upon the senses and thoughts of Man, especially a King who was possest of all the World; and that after his being possest of Sea and Land, he should imagine himself to be possest of

the Arteries of Heaven and the Dominions thereof, with God himself. But what Deity, or Spirit could it be, that was hid in the Statue of *Memnon*; which was a marvellous thing, and would be thought to come very nigh a Miracle: for as often as it was illustrated by the rising Sun, it would give a murmurring and great sound; and yet Man was the Author and Inventor of it, as *Strabo*, and *Cornelius Tacitus* tell us. And who would not admire, if ever they have read what the Historians write of a Columne of Wood of *Architas*, which was composed with certain Figures and Proportions of the Mathematical Invention, which caused it by Periods and Intervals, to fly in the Air like Birds: In imitation of which, *Albertus* made a Head of Brass, which framed words very artificially, as if there had been a living Soul seated in it, by some artificial Invention. As *Galen* likewise writeth of *Archimedes*, (an Author worthy of Credit) how he made

An admirable Statue.

The Divinity of some Mens Spirits.

a

Looking-Glass that burnt the Enemies Ships in the open Sea. And this would not seem strange nor far from truth, to those that in our time have seen a *Spaniard*, who was so industrious in the Composition of Looking-Glasses, that he made one that always represented two Faces at one time, the one living, the other dead: A thing that was so strange, that many of our Modern Philosophers contemplating on it, could not find out any reason why it should be so, but contented themselves in the admiration of the Workman and his Workmanship. There are also others, as *Ptolomy* makes mention of, who have composed one so large and marvellous, that when any one did look into it, they might plainly see as many Faces as there are Hours in the Day. And what greater subtlety can there possibly be in the Heart of Man, than there were in the *Iliades* of *Homer*, which were I know not how many thousand of Verses, and all written on a Card, which was comprized within a Nut-Shell, as *Pli-*

A marvellous Looking-Glass.

ny witnesseth. Another compoſed a compleat Ship in all its parts, with all its Complements, ſo induſtrious that a Bee might hide or cover it under his Wings.

And now I think I have ſufficiently ſhewed the nobleneſs of Man by his invention of things in old times, which were had in admiration by many illuſtrious Perſonages of the Ancients, who were wholly deprived of an entire Faith, to believe with what divinity mans Spirit was endued withal; wherefore it ſhall ſuffice us at the preſent to mention in a few words ſomething of our own, and thoſe that have reigned in our Generation; to the end we may not leave their Glory unawakened in the darkneſs of forgetfulneſs, giving all advantage and preheminency to others; for amongſt all the Trophies and Generoſities of all our Forefathers and Anceſtors I cannot find any thing to equalize that rare and admirable invention of Printing, which ſo far ſurpaſſes all in Vertue and Dignity, that all the Ancients could conceive or imagin to be excellent; for as much as it preſerves

serves and keeps all the conceptions of our Souls. This is the Treasury that doth Immortalize the motions of our Spirits, and doth Eternize them from Generation to Generation; and, as a Mother, produce and bring forth all the Fruit of our works to the light; and for as much as all other humane Arts or Inventions had something or other to be adjusted or mended at their first production. This only had the happiness to make its entry into the World with so much perfection, that there was nothing to be adjusted and mended in it, neither by adding to it, or diminishing from it, without defacing or deforming of it; its Effects are so marvellous, and are to be executed with so much Celerity and Diligence, that one Man alone in a natural day will form more Characters, than the most exquisite and prompt Writer can do with his Pen in two years: But who would not be ashamed at the Barbarity and Misery of the Ancients, who, as *Strabo* in his Book writes, were wont first to write upon Ashes, and then upon the Barks of Trees, then upon Laurel-Leaves, then

upon

upon Sheets of Lead, likewise upon Parchment, and last of all upon Paper: And as they were variable in their manner of writing, so were they fain to use divers sorts of Instruments; for upon Stone they writ with Iron, and upon Leaves with a Pencil, upon Ashes with their Fingers, and upon Barks of Trees with their Knives, and upon Parchment with a Cane, and upon Paper with a Pen; and they had also their diversity of Inks; for first of all they had a poysonous Liquor, which the *French* call *Seiche*, which is to say *drying*; and then afterwards they made it of the Juice of Mulberries; then with the Soot of the Chimney; then with Vermillion, and last of all with Gauls, Gums and Coperis. But I have been the more tedious in Writing of this Relation, to the end that we may know from how much Sobriety and Labour this *German* relieved us, as *Pollidor* writes, who in the year 1453 first invented and brought in the use and fashion of Printing amongst us.

I could likewise give the second degree of praise to the first Inventor of the

he use of Cannons, and such like Machines of War, were it not that I have shewed in my second Book of the Misery of Man, that they have brought more ruine and destruction than all the Weapons and other Arms of Humane Invention, for the destruction of Mankind. There is one thing yet more admirable, which *Brassavolus* writ of, That a certain Man of *Ferrara*, a Town in *Italy*, had found out a certain Invention in our times, to make a Powder for Cannon that should make no report, or noise, at its going out of the Cannon's Mouth, when it goes off.

And now let us leave this Thunder and Lightning of *Jupiter*, first invented by the Devil and his Agents, for the ruine and destruction of Mankind, and return to the Artifices and liveliness of Mans Spirit in our times: amongst which Number we may very well put an Artificer of *Italy*, who presented the Prince of *Urbin* with a thing to wear upon his Finger, that had a Precious Stone set in it, wherein was a compleat Clock; which, besides the line that distinguished the hours, would

would admonish him that carried it at the same time, the spaces of every hour. And who would not admire at the report of *Jerome Cardan*, a Man worthy of Credit, as being an Author perfectly learned in all Doctrine and Erudition; who witnesseth to have seen in the Town of *Millan*, at the time when he was composing his Book, a Man publiquely to wash his Hands and Face in melted Lead, who had first washed them in some kind of Water.

A Man washeth his Face in Mettal.

And now what an admirable thing is this, that a Man should make his Flesh, which is so tender and delicate, to resist against the furious heat of melted Mettal, being exposed naked into it. And now what is there wanting more in Man, to make him more immortal, since he hath found out the Invention to expose his Members naked to the fury of the Fire.

And if we do think this to be so very strange, that a Man should resist the heat and extremity of that hot melted Mettal, you will not think it less strange what *Alexander*, and above fifty

fifty other Historians writ of a Man of their times, in *Sicily*, which every one called the Fish *Colias*: This Man had accustomed himself from his Infancy to the frequenting of the Sea, till at last he became an Inhabitant thereof, where he dwelt with such obstinate delight, that he would not be perswaded from it; so that at length he became viscous and wateriſh, like the rest of the Inhabitants of that Element, continuing there the greatest part of his Life, and would be hidden betwixt two Waves like a Fish, and could not be seen for the space of five or six hours together, and would not come forth in eight or ten days; but would sometimes when he saw a Ship, go aboard and feed with the Marriners, and live with them some time; and then he would throw himself over-board again into the Sea, and so be gone, and come to Land again when he pleased, till he became old in this kind of watry Life, confessing oftentimes, that he was better at ease in the Water, than upon Land; for so soon as he was out of the

Alexander of Alexandria, of a Man became wateriſh.

Water he suffered a very great pain and passion in his Stomach, as *Paul Jovius* also writes of him.

And what is there more wanting to Man, but the Air, to have penetrated into all the Elements, and to have made himself a Familiar above? and yet we find that there was one *Leonardo Vincius*, who fought out the Art of Flying, and had almost brought it to his desired effect, and gone through with this work to have brought it to perfection, not reckoning upon the Histormans, and such as we have seen in our times flying in the Air with Cords, with so much dexterity and peril, that the very Eyes of Princes and other great Personages that came thither to behold them, could not suffer the looking on them: Wherefore it is not without cause and reason what *Mercurius Trismegistus* writes of the Dignity of Man, and the divine Celerity of Spirit that he is endued withal, when he says to his Son *Tatius*, *what thinkest thou Son, or what Treasure thinkest thou thy Members will contain and keep, for*

The Art of flying in the Air like Birds, invented by Man.

do

to but command thy Soul to pass over the wild Ocean of the Sea, and she hath done it before thou hast done commanding of her; likewise fly into the Heavens, and she as quickly flyes without the Wings or help of any one thing whatsoever: And there is nothing that can stop or hinder her in her course, neither the burning heat of the Sun, neither the amplitude or thickness of the Air, nor yet the course and revolutions of the Heavens, nor any other stops or letts, but she will penetrate and pass through them all, till she comes at the supreme Body. And likewise if thou wouldest have her to go beyond the roundness of the Celestial Globe, and search into all things above, it shall likewise be done and performed; and now see how great the quickness of thy Soul is, wherefore esteem thy self immortal, and as one that comprehends all Arts and Sciences, raising up thy self higher than all Heights, and abase thy self lower than the profundity of the Depths, and awaken all the Senses of thy Beings, assemble the Fire, Water, and all humidity and driness in all parts of the World, in Heaven and Earth, and in the Sea; but inhabited always out of the Vessel of this Body.

This is the great miracle in Nature, that Man that is composed of one Mortal Body, and the other of an Heavenly Nature; and remembring the Gift of Grace and Dignity, he dispraiseth those Gifts that are Earthly, and sighs after those that are Heavenly with great regrettings, because his better part is to have there its proper Affinity and natural Alliance: But if the Soul be a place where Reason is seated, which is a Faculty and Puissance of Heaven (and can no more leave it, than the Light can leave the Sun) or if she could but see and discover what Miracles and strange Spectacles there are of her marvellous effects and designs; but she is lett and hindered by the Body, and by the Senses; which *Mercurius* calls Tyrants and Executioners of Heirs; for those do give the Soul a great deal of disturbance and hindrance in her course, that she cannot shew her Divine Excellency by any thing but by contemplation, in which we have hopes to be sequestred from them; and when the Soul is purified, and eased from this Burden of

The marvellous beauty of the Soul, if we could but see or discover it.

of the Flesh; he then receives the Celestial Impression, and flyes through the Elements, and communicates with the Angels, and penetrates to the very Throne of God, being inflamed by a divine fervency, he then produces marvellous things, and almost beyond belief; as we read of *Moses* after he was separated from amongst the People, and was confined for some time in the Deserts of *Ethiopia*, his Face became bright and shining, so that the Children of *Israel* could not behold him, *Exod.* 3. And St. *Paul* was wrapt up into the third Heaven, where he saw unspeakable things, 2 *Cor.* 12. And *Archimedes* in like manner would be sometimes as it were transfigured in his contemplation on the Sun in her immovable course, for the space of an hour together, so attentive was he, that he would be in an Extasie, and become more like a thing dead than alive.

Alexander the Great being himself in an extreme peril of his Life, in a Battel he was in with the *Indians*, and being forsaken of his

Alexander, being in a great Wrath became like Flames of Fire in his Body.

Men, and in despair of being succour'd, began to be so inflamed with Anger, that he sweat Blood all over his Body, which seemed to his Enemy as though he had been enchompassed with Flames of Fire, which begat so great a fear in them, that they were constrained to forsake him. Behold, and see how our Souls have Dominion over our poor Bodies, which is nothing, as it were, but her Sepulchre, where she is buried and confined till she is loosened and at liberty, that she may surmount the Crassitude or Apprehension of our Senses, and for her first Dominions, which is the Heavens, leaving the Body void of sense or feeling, where it rests immoveable; as St. *Augustine* gives the Relation of a certain Priest of *Calamasse*, who always, when he would go into contemplation, would be so profoundly plunged into it, that he would fall down for dead upon the Earth, as one without hopes of recovery, as being either without sense or motion, insomuch, that if there were a Faggot burning hot, applyed to the most sensible parts about him, or any thing

else

after that you could do, was no more
felt by him, than if you had done no
thing at all; so much was he void of all
pain and motion, that neither was
any upon him, but being come to him-
self, he would make such a Discourse,
that he made all Men to admire at him,
it was so strange and wonderful. And
Nicephorus writes the same of a great
Philosopher, whose name was *Athan.*
Alexandrinus, That his Spirit would
many times leave his Body, and Pil-
grim-like, would run into many King-
doms and Countries, but being return-
ed, told him all things in order to what
was done or in doing there; the
which was afterwards by Experience
found to be as true, as if they had been
there to have seen it.

The death of *Julian* the Emperour
was foretold by a Child that was newly
come out of an Extasie, and after-
wards, looking in a Looking-Glass,
gave warning of his Disaster that was
approaching to him; shewing him,
that his Enemies, and those that would
kill him, were coming, he not having
the least knowledge or notice of it by
any one. And a certain Philosopher

did the same to *Pompey*, shewing him, in a Looking-glass, his Enemies, who were exercising themselves, and in a readiness to march in Battalia against him. And these are the Effects of the Soul or Spirits puissance; which, being sometimes lessened from her Earthly Bands, is wrapt into the contemplation of Heavenly Secrets, doing things that are beyond belief, as being miraculous, resembling almost the fighting against Nature it self; which is the cause that so many of the Vulgar do impute the doing of many things to the inventions of evil Spirits, which they ought always to attribute to Man as his proper Right and Heritage. And it is a very certain truth, that *Leonard Pestorienses* so well tamed and brought under his Rebellious Flesh, reducing it into such servitude, that by little and little he brought himself to the eating of not above one Meal in the Week; but all this is but little to look upon, in regard of what Historians write; *For*, say they, *there was a Man found in Low* Germany, *that was the space of thirty years*

Incredible abstinency.

years without taking in any kind of sustenance at his mouth. But this would seem very strange and incredible to us, if we had it not confirmed by an infinite number of Witnesses, as some by writing one after the other, and others saying that they saw it with their Eyes. And another relates the severe abstinence of one Brother *Nicholas* of *Saxony*, a *Switzer* by Nation, who was twenty years in the Desart without giving any sustenance or nourishment to his Body by way of eating, and so continued it till his dying. And thus *Damascenus* proves it to be possible by many Reasons, according to Nature, *For*, says he, *there are many Animals in the Entrails of the Earth, who lye hidden there for many Months, and some for Years, without receiving any food or sustenance for their nourishment.* And another sayeth in our days, That the *Scythians* content themselves for twelve days together without eating, having only a certain Herb which they hold in their Mouths, by which they are sustained and kept from hunger.

And

And now what shall we look any further for any thing that is admirable in this Animal called Man, the receiver of Divinity? For, if we would pursue him by Singularities and Excellencies which are manifested in him, as is related by divers Historians, our Voyces would sooner fail, than the subject we are upon; for some, by a certain hidden secret in Divinity, which is a mystery to us, could never be offended or hurt by any sort of poyson or venomous thing; as King *Mithridates*, who being vanquished by *Pompey*, would much rather have dyed, than to have fallen into the hands of his Enemies; and for the accomplishment of which work, he went and stuffed himself full of all manner of venomous things, and strong poyson; but after having tryed the experiment of all, and none could be found that was of strength enough to do it, because his own proper nature served him as an Antidote or Preservative against all poyson, as being fortified by the Mithridate which he took always as

Mithridates could not dye by poyson.

as a Preservative against Poyson, it being his own invention; and finding that it was impossible for him to dye, he was resolved to dye by the stroke of a Dagger, with which he killed himself, to avoid being taken by *Pompey* his Enemy and Conqueror.

Galen, the Prince of Phisicians, writes of a certain Maid, whose name was *Napullae*, that was fed and brought up in her younger years with poyson, that she was so well accustomed to it, that the poyson she took converted it self into nourishment, without bringing the least dammage to her Body, but only this, that those who lay with her were infected with her Breath, and dyed by it.

A marvellous thing that the Body of Man should resist Poyson.

Avicen writes, that in his time he had seen a Man from whom all venomous Beasts fled; or if it fortuned that any venomous Beast did bite or fasten upon him, that they dyed immediately: And there were some that the *Greeks* named *Opphiogenes*, of whom a single touch of their Hands would heal any

that

that were bitten or stung by Serpents; for if they did but lay their hands upon any such Body, they would as soon drive out the Venom; as did likewise the *Syles* and the *Martiens*, a People of *Affrick*, whose Embassadors name was *Exigon*, being come to *Rome* to denounce something to the *Romans*, was put stark naked into a Tub filled with Serpents, Vipers, and Aspes, and other venomous Beasts, to try the experiment, and to see whether or no their words were true; but so soon as he was let down amongst them, instead of offending, or destroying him, as the Beholders expected, the Serpents began to make much of him, to flatter, and to lick him, with all the Caresses and shews of kindness imaginable: In short, they found such fantastical and strange things in Man, that many of the Ancients, after having curiously considered and contemplated on all things, and not finding any thing to equalize or compare with the marvellous and exquisite industry of Man, they would have him called a God, and reverenced and honoured like one

of

of their Deities. Some have been so constant that they never laughed, as *Adrianus Crassus*, for which cause he was called *Agelast*, because none ever saw him laugh; others never snored, as *Pomponius*; and others never spit, as *Antonius Secundus*; some never felt pains in their Bodies, as *Pontanus* writes of himself, who would sometimes let himself fall down his own height purposely, yet notwithstanding he could feel no pain. Others have had such a liveliness and quickness in their sight, that they could see things at a distance forty or fifty Leagues in length; as *Solanus* and *Pliny* write of one whose name was *Strabo*, who in the time of the *Punick* Wars did see, from off the Promontories in *Sicily*, the Ships belonging to the Port of *Carthage* in *Africk*, going forth, notwithstanding he was an hundred Miles distant from them.

Tyberius, the Emperour, waking at a certain hour in the Night, could see all things as plainly as if it had been

The marvellous sight of an Emperour.

clear day-light. And there are some certain Men, as *Pliny* witnesseth, in the Country of the *Gardaines*, that will run as fast as a Dog, and it is not possible for any one to take them, but when they are old and impaired by sickness.

Quintus Curtius, and many others write, That *Alexander* the Great was composed of such an Harmony of Temperatures of Humours, that his Breath did naturally smell like Balsom, and likewise his Sweat was so sweet and pleasant, that one would have thought, in a Morning as soon as his Chamber Door was opened, that they had been perfumed with Sweets. And what is yet more strange and difficult is, that they say his dead Body gave such an odoriferous smell, as if he had been Embalmed, or filled full of Aromatick Drugs.

Caius Cæsar was so expert on Horseback, that he would permit them to tye his Hands behind him; which was a very strange thing and incredible, that being so Mounted on Horseback without Bridle or Saddle, and only by the force of his Knees he would man-

manage his Horse, as though he had been both Bridled and Saddled; and this he did at that time when he favoured *Marius* against *Sylla*.

Marcus Paulus, a *Venetian*, relates, That the *Tartars* had so much power over the Spirits, and were such curious searchers into the Secrets of Nature, that they could make darkness when they would; and that on a time being surprised with Thieves, they made use of their Art, and so with much ado they escaped. *Haitonius*, a Man of singular Doctrine and of great Authority, is witness of this in his History of the *Sarmates*, that the Army of the *Tartars* being almost defeated, were rescued by the Inchantment of an Ensign, who made darkness come upon the Army of their Enemies when they were almost Victorious.

I have read in many Authors, both Ancient and Modern, that the *Ethiopians* by the Vertue of a certain Herb, whose property was such, that if gathered in its due opportune Season, it would not only dry up small Streams and Brooks, but also open any thing

that

that was shut up from them.

And now what can we say more of the Excellency of Man, who is found to be so admirable in Musick, that he changes the affection of them that hear him, both in gesture and motion; making them to rejoice and be chearful, that were sad and mellancholly; and bring the audacious into tranquility, according as they will give the Instrument a sweet and pleasant, or an harsh and jarring sound. *Torpander*, *Myrsemene*, *Empedoclea*, *Orpheus*, and *Amphyon* were so excellent in this Art, that they have in their time charmed and cured such as were frantick and mad, by their sweet Harmony. *Pythagoras*, by his perfection in this Art, did so much charm a young Youth that was grown lascivious and impudent, in few days, that he became chaste, and forgot all his Love Passions that so incessantly tormented him. All the Historians, both *Greek* and *Latin*, that have treated of the Gestures of *Alexander*, made also mention of his Harper, *Timothy*; who being in a Banquet, and playing an On-set in War, they

they all quitted the Table, and ran unto their Arms; their Spirit being vanquished, they were forced to obey, and give obedience to the sound that proceeded from the Instrument. *Agamemnon*, going into the Wars of *Troy*, did not being well assured of the chastity of his Wife *Clytemnestra*, left her Guard with a most excellent Harper, who when he did see her begin to run into her Love Fits, he would mitrigate the burning heat of her Passion, by the sweetness of his Instrument; so much that *Ægistus* could not enjoy her before he had first murdered him, who by his Art was her faithful Protector and loyal Guardian. And we might rank amongst these that great King *David*, who by the Vertue of his Harp appeased the fury of *Saul* when the Evil Spirit was upon him, and did so torment him; as it is very amply written in the first Book of *Samuel*, and fifteenth Chapter.

But to the end that we may get out of the Labyrinth of the praise of Man, and that we may set our last Seal to the Excellency and Dignity of Man;

There is not one part about him but

There is not any part of Man but is profitable in Physick.

that we may receive some fruit or benefit by it, for the use of Physick, as *Galen* and others write of him: For in the first place, the Fasting-spittle of a young Man serves against the biting of all venomous Beasts, and likewise to kill them; and gives much aid and help to the *Ophthalmists*. The Filth that comes out of the Ears, if applied to the Nostrils, is very good to provoke sleep. The Urine of Man is good for the Hydropicks, and for divers other uses in Physick. The Fat of Man, which the Physicians call Humane Oyntment, is very excellent to asswage all sorts of Gouts. The Blood of Man being drunk hot, is very good against the Passion of Love; as was shewn by the Example of *Faustina* the Wife of *Marcus Aurelius*, as divers Authors write. The Flesh of Man Embalmed is very soveraign in a great many Medicines, which some call *Mumia*. Many of the ancient *Greeks*, and *Arabian Doctors* were wont to be so

with the Marrow of Mens Bones, as also of Mens Brains and Entrails; to the very burning of Mens Bones and beating them to Powder, and giving this Powder to the Patient to drink, hath proved a marvellous effect in Medicine. *Orpheus* and *Archelaus*, have cured the Squinsey with Humane blood. Nay, to the pairing of our nails there hath been help found for the cure of an Ague, or Feaver, as *Pliny* sheweth us, not excusing or pardoning any one Member of the Body, but that he doth extract something or other out of it, for the preservation of health, and the curing of some Disease or other. And it is not only in the Swear of Man that many Experiments have been tried to marvellous effects, as *Galen* writes; but even the very Breath of a temperate Man doth much ease and comfort a Leprous Person. As likewise Mans very Excrement, which cannot well be pronounced without shame, the which, as *Zecrates* saith, was very frequently used by the Doctors of old times: and having found out so many excel-

lent Remedies in this Animal Man; the Ancients would not pardon any one Member, how vile and abjects soever it were, but that they drew some profit or other from it.

And now since Man is so worthy, so excellent, so admirable, and so divine a thing, let us leave off disparaging him, by comparing him to the other Animals; who notwithstanding that God hath provided for them all things that is necessary for them, for the conservation of their Lives in security, as giving a Skin to the one, and Hair to the other; as well to sustain them against the violence of the Cold, as well as other Inclemencies of the Air: To others he hath given, as it were, Armour and Weapons of Defence, to oppose the violence and fury of other exteriour, and unpitifulness of one violent Creature against another. To others he hath given lightness and nimbleness, to fly from dangers. And to other Creatures he hath given audacity and cunningness, to hide themselves in the secret places of the Earth. And to others he hath given Wings

and

and Feathers, that they may fly, and be carried into the Air from danger, and the fury of Man. And yet all this is but of very little value in respect of Man; for although he be created naked, and covered with a Skin that is so thin and delicate, that he is presently hurt. Yet was not all this done without a great deal of Providence, for well knowing that he was to exercise his Fancy and interiour Senses, much more than the Beasts, which is to serve his Intellects afterwards; wherefore it is but requisite and necessary, that he should have more singularly his Organs and Instruments, by the which he makes such operations of matter, more delicate and more light; as likewise the Blood more subtile and hot, knowing that the Spirit which is in the Complexion makes the temperature of the Body: for if Man had been composed of thick Skin, and heavy lumpish Humour, as the Beasts are; so would he likewise have had his understanding heavy, foolish, and brutish also. But he was created of a subtile and delicate Flesh, a quick and live-

lively Reason, and of a subtle Spirit, that was quick for discovering and knowing of all things.

In answer to some Objections in Humane Affairs.

The Workman then was admirable, that he did not attribute and supply Man with certain Commodities which he had denyed to the other Animals, as well knowing that his Wisdom could teach Man that which the condition of Nature had denyed him; for, notwithstanding that Man is produced naked upon the Earth, without any Arms of defence, which is not denyed to the Beasts, for some of them are armed with Horns, some with Hair, some with Scales and Shells, and the like, yet all this turns to Mans greatest profit and advantage; for he is armed with Understanding, and invested with Reason, not outwardly but inwardly; he hath his Ammunition and Weapons of defence, not of the Body only, but of the Spirit also; insomuch, that it is not the greatness nor strength of any Beast, nor hardness of the Horn, neither is it the great-

greatest Mass or Bulk of Flesh and Bones of which they are compos'd, that can hinder them from being subdued and brought under the subjection and authority of Man; for there is not any Beast, let him be never so rude, robustious, and bold, and furious, but he as suddenly trembles, when he sees and considers but a Man before him. And this is a Grace successive to Man, by vertue of the Image and Character of God that is imprinted in him, which the ancient *Cabalists* in the *Hebrew* Tongue call *Zohar*. Wherefore our first Father *Adam* living amongst, and conversing with the Beasts, was so fortified, that he imposed their Names upon them, having so much Authority over them, that they acknowledged him for a Soveraign, Leige Lord and Master over them: But since that man hath defaced and blurred that Divine Image and Character which was imprinted in him, and abolished it by Sin, yet not totally in all, but in the greatest part, for the Traces and Paths are yet to be seen by the Sparks and Rayes that do

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shine in some vertuous persons, who though they were in the Desarts, and confined to be lodged and inhabited in Caves of wild and bruit Beasts, not doubting of any thing, but living with them without fear, as with their Friends and Confederates; as we read in the Holy Writ of *Sampson*, *Daniel* and *David*, in the places of Lyons; *Elijah* with the Bears; and St. *Paul* with a Viper.

2 *King.* 1. *Dan.* 6. 1 *Sam.* 18.

And now it rests in us only to give an answer in few words, as may be, an allegation which we have made in our Book of Humane Misery, as well of the vileness of Nature, of which man was created, as of the condition which is so tender and frail, that in many things the very Animals do surpass him by far. And yet shall we be so fool-hardy as to dare say or think in our hearts, that God had more kindness and favour for those Animals than he had for man? surely no, for as much as man is created

The cause of Humane Misery.

ated of vile matter, vile and base, as of the Dust and Slime of the Earth, this doth not at all derogate any thing from his Glory; for it is notoriously known, that if God has made man of a corruptible substance, yet it was not for want of better; for by the Creation of the Sun, Moon and Stars, he hath shewed us that he could have created man of a more exquisite matter; but he would create him of the Earth, that thereby he might abate his Pride and Arrogancy, which was the only cause of the ruine of all his posterity: and that he should not be always musing upon the Earth as the Beasts are, who look not for any other felicity but this miserable World: But it is requisite and necessary, that man should lift up his Eyes on high, and that he should understand and know that there is his Fathers Mansion-house and Habitation, his dwelling Heritage, and Eternal Beatitude; and as for the rest, which are the miseries that man is laden with and subject to, God did not at the first create man subject to any such miseries, for he raised him

up above the highest degrees of all the dignities of the Earth, and if there be so much misery as we have said already, it was joined to man since his mis-knowledge of God, and since he fell from his obedience and vocation to which he was called; to the which if he could have kept and maintained that most excellent Treasure which God at the first gave to him, then God would have continued him in that perpetual felicity in which he first created him: And now notwithstanding that God hath made man subject to so much misery, it is not for any hatred that God bears to man; for if he did not spare his own only Son, for the great love he did bear to Mankind, then it was for mans great profit and advantage, that God made him such, that he might thereby shew him his Sins and Offences by this means, and root up and pluck out that pestilent Root of Pride

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As writes Theodoret, Bishop of Syria, in his Book called, The Remedy of Man's Faith, fully Translated out of Greek into French by Rowland Vaire, Advocate of Mans.

at of the heart of man, which the Devil by his Devices had planted there, and that man might be humbled and kept always under the fear of his Creator.

And now behold and see wherefore Man was made subject to so much misery, as to become mortal and corruptible, and if man, seeing himself to be poor and miserable, will yet still be so much the more proud, and out of sense and Reason, what would he be if he were immortal and incorruptible, wherefore God hath manifested in man his great Wisdom and Power, in that he hath created him subject to corruption and death. And now in there be in this Vessel of Earth, which is corruptible and mortal, always so great an Harmony and Concurrence kept, that it is not possible for man to conceive or imagin a better and more proper: Then let us, in as few words as we can, haste unto a general Conclusion of this our work and undertaking.

The Conclusion.

And if we do but consider man a little in his first Estate,

which God created him in at the Creation of the World, and all that is in it, we shall find man to be the chiefest of all Gods workmanship, to the end that God might be glorified in man, as being the noblest of all his Creatures. But if we consider him in the state of the general corruption which is shed upon all the posterity of *Adam*, we shall see him foul and polluted, shewing most hideously deformed, subject to a thousand inconveniences, and banished from Beatitude and Glory, being made weak and ignorant and void of understanding, becoming variable and hypocritical; and in short, instead of being Lord of all Creatures, he is become a Slave to Sin, in which he was conceived and born. But if we will consider him after all this, as he is regenerate and made a new Creature by the Immortal Seed of the Word of God, we shall not only see him restored to his first Greatness and Honour, but to a great deal more; for where Sin hath abounded to the ruine of Man, there the Grace of God hath more abundantly been shed upon him, for his preservation,

vation, and the making him become a new Creature; as St. *Ambrose* saith in his Book of the Vocation of the Gentiles, in the third Chapter; and St. *Augustine* in his Book of Corruption and Grace Chap. 10. And as to our own regard, let us, as *Plato* saith, acknowledge the goodness that God hath done for us, in giving him thanks that we are born Men and not Beasts: And if we do find any Thorns and Prickles in this transitory life, which we cannot heal nor cure at our ease, and if we feel any Combate in our Soul, which is buried in our Bodies as it were in a Sepulchre, putting us into pain and trouble, in our preparation for to go into the Holy City of *Jerusalem*, where we shall be freed from all Hunger, Cold, Thirst, and all other Infirmities and Tears, to which this poor Body of ours, which is the Chariot on which the Soul is drawn, is subject to, so long as it is in this miserable world, which shall be made then and there immortal, and be in Eternal rest and repose, being compassed about

Apoc. 21.

with all Glory, and there we shall rejoice in our first degree of Dignity and Glory, from which the Devil, our jealous and implacable Enemy, hath driven and banished us.

FINIS.